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"The Peculiar Institution."

From the St. Lucia Palladium.

ATROCIOUS CRUELTY TO A SLAVE.

MARTINIQUE, August 17, 1845.

The Mackau law, as it is called, forms at present the absorbing topic of conversation. It is dreaded by some, and wished for by others. For my part, I do not think it will prove satisfactory to either party, it being more fraught with illusion than calculated to effect any really good object. Men are not likely to be improved in morals and religion by the assistance of the lash. I foresee the troubles which the application of this "ameliorative law" must revive, and the conflict which will be produced by the declaratory ordinance to be passed by our colonial councils by directions of the ministry. It was with reason that M. Couvellat de Cussac, in the course of his observations on the project of law relative to Slavery in the French colonies, said: "The Mackau law could only have the effect of making worse the situation of the slaves, by the irritation it would cause on the feelings of their masters. Nor has the consequent ill-treatment of the negroes taken long to show itself, as the following particulars prove.

A planter named Iahan, of Camp Flories, about two leagues from St. Pierre, has just committed a crime worthy of none above the savage Anthropophagi, on the person of a slave lad, scarcely 12 years old, named Leandre, alias Jean Baptist. This unfortunate boy was the son of an African woman, whose language is more the peculiar patoise of the plantation negroes than our intelligent French, and who is in a state of pregnancy. For some time the young Leandre had been receiving, by way of aliment, frequent castigations, more or less rigorous, until the term to his sufferings, which was reserved to his heartless master, was produced, and his last sigh of anguish was given on the 7th of July, 1845, he being literally scourged to death! Previous to this melancholy termination of his existence, and while subjected to a series of the most cruel tortures, his inhuman master cut off the poor boy's left ear, and what is still more horrid, had it minced up with the excrements of pigs and dogs, and offered in the shape of food to the tortured Leandre, who was forced to eat it, at the same time receiving on the head a severe contusion, to which his death has been ascribed by those medical men who have examined the corpse.

After having thus performed the office of executioner upon his young slave, Iahan, on the eighth, attended the corpse to the burial place, as if nothing extraordinary had happened. But the mother had been witness to the tortures inflicted on her child—had seen him murdered—and had been several times tied down to the piquets and flogged, for daring to weep over the sufferings of her son. This woman, in a state of desperation, made her way to the town of St. Pierre, crying about the streets, "My master has killed my child!" This occasioned him to be called up before the Procureur de Rue, and interrogated. Without delay the officers of justice repaired to the estate, where they found the various instruments of torture which Iahan was in the habit of employing upon his slaves.

The body of Leandre was afterwards disinterred, in the presence of the authorities, and three medical men of the public hospital, who at once saw that the left ear had been cut off, the right one remaining perfect.

Legal proceedings have been commenced in the matter, and numerous witnesses heard; but Iahan has taken to flight!

THE SLAVE-TRADE IN AFRICA.

The following is an extract of a letter written by an officer on board the British squadron, on the west coast of Africa, copied from a late number of the London Times:

"HER MAJESTY'S SHIP ——, July 26.

"Here we are, on the most miserable station in the wide world, nigger hunting—attempting an impossibility, the suppression of the Slave-Trade. We look upon the whole affair out here as a complete humbug. You may make treaties in London, and send the whole combined squadrons of England and France to this coast, and then you will not have gained your object. So long as a slave, worth only a few dollars here, fetches £80 or £100 in America, men and means will be found to evade the strictest blockade. The French ships trouble themselves so little about the affair, that they have never yet been known to take a prize. The absurdity of blockading a coast two thousand miles in extent, must be obvious to the meanest capacity. Even if successful, you must be prepared to continue the force forever and a day, or your labor is lost; for the moment the ships are removed, the business recommences. The market is the true centre to aim at: put an end to that, and the supplies will not be required. The loss of life, and demoralizing effect to our service, are very great, the climate and service being of that nature to prevent the proper exercise of discipline, and ships are anything but men-of-war; and many officers acquire habits neither beneficial to themselves, nor ornamental to the navy. The best method of suppressing the trade, we may leave to speculative theorists; but the naked fact of our exertions in favor of the African slave having increased his miseries to an awful extent, with an immense sacrifice of life, is uncontradicted by the best-informed advocates of the slave measures—I mean men of practical information, employed on the coast. I will cite one or two instances within my own knowledge.

"At the spot we are now blockading, about three thousand slaves have been collected by the agents for exportation, but the difficulties to get them away have been so great, that few have been known to be shipped for twelve months. Provisions have been exhausted, and dreadful expedients, if report be true, have been resorted to for subsistence. Among others, and the least revolting, is driving them into the woods every morning, like herds of swine, to pick berries. Again, the slavers are obliged to make the most of any the slightest opportunity that offers. Frequently the heavy surf on the open coast beach prohibits the passage of the ship's boats, and sometimes, also, the native canoes; when this occurs, and the slaver is anxious to run his cargo, the unfortunate devils are dragged through the surf to the boats anchored outside by lines attached to their persons. Men, women, and children, are served in this way. You may imagine what numbers must be drowned in such an operation. Prior to our interference, they could not afford to trifle with their lives in this way, as the supply equalled the demand; prices were low, and it was an object with the slaver to preserve all his cargo; the loss of a few slaves carried off the cream of his profits. Now a few survivors will give a handsome return. Some of the vessels, apparently not much larger than our cousting vessels, have been taken with hundreds on board. Seeing is believing, but nothing less could have convinced me it was possible to stow so many in the space. The slave-deck, where they are packed, is not three feet high; sometimes it is merely a space between the beams and the water-casks. When a full vessel is taken, we are obliged to make use of the slaver's crew to pack them away. At sunset this is done in the most clever manner, by the Spaniards making them all lie on the same side, and fitting them in one by one, the projecting part of one body filling up a corresponding hollow. Our men are not sufficiently skilful to do this. I am told long practice is required. As a set-off to this, we sometimes catch a few lucky rascals, and liberate them at Sierra Leone; but you may see, by the Parliamentary returns, that the per centage is very small. The station is now, and has been, considered healthy, although the few ships we have as yet communicated with, have afforded a dead list of nine officers since our arrival, and men no doubt in proportion."

Pro-Slavery.

From the Journal of Commerce.

LYELL ON AMERICAN SLAVERY.

The following extract from the new work on our country, by that truly scientific and impartial traveller, Charles Lyell, of England, is written without passion or prejudice, and therefore justly entitled to the consideration of the reader:

"The more I reflected on the condition of the slaves, and endeavored to think on a practicable plan for hastening the period of their liberation, the more difficult the subject appeared to me, and the more I felt astonished at the confidence displayed by so many anti-slavery speakers and writers, on both sides of the Atlantic. The course pursued by these agitators shows that, next to the positively wicked, the class who are usually called 'well meaning persons' are the most mischievous in society. Before the year 1830, a considerable number of the planters were in the habit of regarding slavery as a great moral and political evil, and many of them openly proclaimed it to be so in the Virginia debates of 1831-'2. The emancipation party was gradually gaining ground, and not unreasonable hopes were entertained that the States of Kentucky, Virginia, and Maryland would soon fix on some future day for the manumission of their slaves. This step had already been taken in most of the States north of the Potomac, and slavery was steadily retreating southwards. From the moment that the abolition movement began, and that missionaries were sent to the Southern States, a re-action was perceived—the planters took the alarm—laws were passed against education, the condition of the slave was worse; and not a few of the planters, by dint of defending their institutions against the arguments and misrepresentations of their assailants, came actually to delude themselves into the belief that slavery was legitimate, wise, and expedient, a positive good in itself. There were many, indeed, who thought differently, but who no longer dared to express their opinions freely on the subject.

"It is natural that those planters who are of benevolent dispositions, and indulgent to their slaves, and who envy the Northern proprietor, who, now that the Indians have passed away, has the good fortune not to share his country with another race, should be greatly irritated when the cruelty of the slaveholders, as a class, is held up to the reprobation of mankind. A deep sense of injustice, and a feeling of indignation, disinclines them to persevere in advocating the cause of emancipation. I was so much occupied and absorbed in my scientific pursuits that I never felt tempted to touch on this exciting subject, and therefore, perhaps, the planters spoke out their sentiments to me more freely. 'Labor,' they said, 'is as compulsory in Europe as here; but in Europe they who refuse to work have the alternative of starvation; here the slave who is idle has the alternative of corporal punishment; for whether he works or not he must always be fed and clothed.' They complained to me much of the manner in which the escape of runaway slaves was favored in the free States. Their innocence, they said, is always assumed, and the cruelty and harshness of their owners taken for granted, whereas the fugitives often consisting of good-for-nothing characters, who would have been put in jail in Europe, but who here are left at large, because their masters are unwilling to lose their services by imprisonment, while they are compelled to support them. If the same delinquents, they say, were flying from a constable in a free State, the public would sympathize with the police and the magistrate, and if they bore on their backs the marks of former chastisement in jail, the general desire to apprehend them would be still more eager. These apologies and their assurance that they found it to their interest to treat their slaves kindly, had no effect in inducing me to believe that, where such great power is intrusted to the owner, that that power will not be frequently abused; but it has made me desire to see a fair statement of the comparative statistics of crimes and punishments in slave States and free countries. If we could fairly estimate the misery of all offenders in the prisons, penitentiaries, and penal settlements of some large European province, and then deduct the same from the sufferings of the slaves in a large Southern State of the Union, the excess alone ought, in fairness, to be laid to the charge of the slave-owners.

"A philanthropist may well be perplexed when he desires to devise some plan of interference which may really promote the true interests of the negro. But the way in which the planters would best consult their own interests, appears to me very clear. They should exhibit more patience and courage towards the Abolitionists, whose influence and numbers they greatly overrate, and lose no time in educating the slaves, and encouraging private manumission to prepare the way for general emancipation."

From the New Orleans Commercial Times.

PROGRESS OF FANATICISM.

The following paragraph is extracted from a late Cincinnati paper:—

SUSPENSION OF A MINISTER.—The Synod of Cincinnati, (of the new Presbyterian church,) recently held its session at Ripley, during which the case of the Rev. Mr. Graham, a prominent divine, came up for consideration, and resulted in his suspension from the ministry. The charges upon which he was arraigned and condemned were four, as follows:—

1. He teaches that according to the Jewish law, the slave was not reckoned as a man or woman, but as property. 2. He teaches that the master had the right to beat the slave, and that hardly. 3. He teaches that the master has the right to sell the slave. 4. He teaches that the Head of the Church has authorized the relation between master and slave, involving the right of property, not only in the charter, but in all the laws that he has given for the government of the Church.

It is difficult for any enlightened and tolerant mind to suppress a sentiment of indignation while reading the array of charges preferred against Mr. GRAHAM, and considered just cause for his suspension from his sacred office. It appears that this worthy clergyman, with a freedom from prejudice, boldness of energy, and love of truth, which are highly honorable in his character, deemed it a duty alike dictated by his conscience and approved by his understanding, to combat the incarnate demon of abolitionism in the very stronghold of his power—the religious feelings of the community. He knew that when a fixed prejudice is imbedded in such feelings, it can only be eradicated by demonstrating its utter hollowness and falsehood. A searching examination into the Scriptures, conducted in a spirit of impartial and truth-seeking inquiry, convinced Mr. GRAHAM that Slavery was an institution known and enforced among God's own chosen people. It confirmed a belief which perhaps had been awakened by the powerful and unanswerable letters of Gov. HAMMOND to THOMAS CLARKSON the British philanthropist. Having sought truth and found it, was it a part of the duty of the servant of GOD to discard or contemn her? Did it befit his holy function to drive her back into obscurity and darkness, rather than armed with her glittering panoply, to battle with the gloomy prejudices engendered by fanaticism and falsehood? Mr. GRAHAM acted wisely and virtuously—like an honest man and a sincere Christian, and if he has fallen in his excellent and praiseworthy mission, if he has been made temporarily to succumb to religious persecution, he carries with him the sympathies and the respect of all good men, and the cordial well wishes of that vast section of the confederacy, whose domestic institutions, already guarantied by the Constitution, he has shielded and vindicated by the Word of God.

There is a wholesome moral attached to the suspension of Mr. GRAHAM, and which should sink deep into the hearts of the community. Intolerance is the very essence of fanaticism. The baleful plant puts forth shoots equally pernicious, while its blighting influence withers every manly, generous, and humane sentiment. The Synod of Ohio, which took upon itself to pronounce the doctrines taught by Mr. GRAHAM heretical and damnable, was instigated by that ferocious spirit of fanatical hatred to the South, which, in less enlightened ages, would have waged a crusade upon her institutions, and kindled the fires of persecution and martyrdom for her citizens. In such men the portals of the understanding are closed to the whisperings of truth. They would neither hear nor heed her; though she thundered in their ears with the shrill blast of a trumpet call. All fanaticism is founded upon falsehood, sustained and nurtured by the same malign influence. If its votaries could be persuaded to listen to the calm and forceful demonstrations of truth, then indeed might error be annihilated. But though she spoke "with most miraculous organ," the bigot will close his ears to her teachings, will dread their potency, and will expel her anointed servant from the bosom of the Church. The suspension of Mr. GRAHAM was the natural consequence of blind, misjudging error. It was the remark of a bold thinker, and a sagacious and penetrating intellect, that "he who will not reason is a bigot; he who cannot reason is a fool; he who dares not reason is a slave." In which of these categories shall we class the Synod of Cincinnati?

From the Presbyterian of the West.

INSTRUCTION OF COLORED PEOPLE.

RECENT ACTION OF LEXINGTON PRESBYTERY.

The following resolutions, in reference to the religious instruction of the colored people, were adopted by Presbytery, viz:

Resolved, That all our pastors and stated supplies should consider the servants of the households belonging to their respective charges, who are not members of other churches, as being justly entitled to a share of their pastoral care, in the same manner as the children of those households are; and that they seek to adapt their ordinary discourses to their capacity, and, as often as they may think it expedient, preach to them separately and by special appointment.

2. As the Word of God clearly recognizes the relation of master and servants, at a time when servants were mostly slaves, and enjoins upon them the duties which they respectively owe to each other, therefore,

Resolved, That pastors should carefully inculcate upon masters and servants, their relative duties, and teach them what are the proper effects, which the Gospel, when cordially embraced, will necessarily produce in their hearts and lives respectively, in regard to this relation.

3. That sessions be enjoined to establish Sabbath schools for the oral instruction of the colored people, in every congregation where it is practicable, to be superintended and taught by themselves, or some pious members of the church; and that masters and mistresses should take a lively interest in the subject, and give it efficient aid and encouragement, by requiring their servants to attend, and by their hearty concurrence in the object sought to be attained in those schools; and by showing their servants, at home, that they earnestly desire their spiritual welfare. Without the hearty co-operation of the masters and mistresses, pastors and sessions will be able to accomplish but little in giving the Gospel to servants.

4. That pastors be careful to enforce on pious masters and mistresses, that they are solemnly bound to use their best endeavors to teach the Gospel to their servants; both by their relation to them as members of their families, and by the authority of God, as revealed in his word,—not only instruction, advice, and admonition, but even authority may be necessary, that the Sabbath may be observed and the house of God attended; and that our servants may hear the Gospel and be instructed in the Sabbath schools, and thus be brought to salvation through the knowledge of our Lord and Saviour Jesus Christ—and every effort should be accompanied with earnest prayer to God, that he would make the instructions given effectual to salvation.

5. That our colored people be taught the sacredness and perpetuity of the marriage relation; and it is further recommended that proper efforts should be made to have the rites of matrimony celebrated, in all cases among them, with due solemnity and in accordance with the Word of God.

That the roll be called at every autumnal meeting of Presbytery to ascertain the diligence of our Ministers and sessions, in reference to the duties specified in the preceding resolutions.

Selections.

DOMINICA AND HAITI—Mr. HOGAN'S SECRET MISSION—MORE ANNEXATION.

The following interesting letter we copy from the Tribune. It is proper to state, however, that the writer has confounded the Mr. Hogan sent to Haïti, with another, who was formerly Consul at Neuvitas. The personal allusions, therefore, are undeserved:

MOBILE, Ala. Dec. 12th, 1845.

Messrs. Editors:—My distance from New-York is so great that I have but just seen the Herald of the 24th ult. which contains a communication from the city of St. Domingo, signed "W." evidently written by an official or creature of Mr. Hogan, "a full history" of whose operations it purports to give. I have no doubt that a flaming Report, corresponding with the views of this Herald jackal, will make its early appearance before Congress, thus scattering its poison as extensively as possible. The probability of this induces me to offer you the following observations, by way of antidote, which I hope may receive the addition of all the facts in possession of those best acquainted with the affairs of that much-wronged and traduced people, the Haïtians—in contradiction of the baseless aspersions of this writer, supported or unsupported by the promised Report.

Few who know Mr. Hogan, will be prepared to rely upon his assertions or opinions with regard to the political interests of the people upon whom he has been foisted as a Minister. I would not place the slightest confidence in his representation of any series of facts involving party principles or sectional prejudices to which his personal interests should happen to be ever so remotely related. His known mental distortion, and extreme violence of opinion, joined to a softness of voice, amiable manners, and engaging address, that would seem to indicate a totally different character, were his principal qualifications for the work of his mission, and doubtless constituted ample reasons for his selection as a fit person to examine and report upon the relative advantages of negro slavery and freedom, by means of data to be procured from the society of Hispaniola.

Mr. Hogan was, and I presume still is, the agent of Messrs. Ruiz and Montez, in procuring, or endeavoring to procure, the passage in Congress of a bill for compensation for the loss of the Amistad negroes. He told me that his commission in this agency was 20 per cent. of the amount of indemnity allowed—whatever that might be. At that time he was the American Consul at Neuvitas, and the suspicion is not unjustifiable that he was concerned in the traffic, the legality of which he seems so interested in supporting, more deeply than as the mere agent of a single firm of these man-thieves. An agency of this description, held by an official representative of our Government—to be employed upon the *practicability* of our Legislators—struck me as a feature peculiar to Tylerism; one which could not possibly be permitted to disfigure the face of affairs under any other administration. But I must leave Mr. Hogan for his friend "W."

This writer, after a flippant congratulation of the country upon the happy consequences of the Princeton tragedy, proceeds to inform us of the egregious ignorance of matters and things in general "when he was at home," but more particularly with reference to the affairs of the country, the climate of which, instead of the yellow fever, has clearly given him an equally fearful disease—*cacoethes scribendi*. San Domingo is the first, and evidently the only point of the island which this writer has visited, and even if he possessed no other disqualification for the office he has assumed, that fact must deprive most of the opinions advanced by him of all value. His confession of ignorance, of confused, imperfect and erroneous views, is calculated to give us a better notion of his candor than of his ability to do justice to his subject.

I have been in both countries—Haïti and Dominica, and in communication with the Governments of both. Having no prescribed or interested views, I gathered very different opinions from those imbibed by this writer. On Dominican ground, I might very easily have formed unfavorable opinions of Dominican Government, but as it had barely emerged from the revolution of separation, I felt that my conclusions, founded on appearances, must involve some degree of injustice. Don Pedro Santana, an influential Creole, had assumed the Presidency; Senor Bobadilla, the director of affairs as principal Minister; while a Doctor Caminaro took upon himself the office of Commissioner, to invoke the good graces of John Tyler & Co. in aid of the movement and its collateral objects. To the popular dissatisfaction in Haïti, which ended in the banishment of Reviere, Herard, Inginac, and their friends, the Dominican Government owed even this imperfect organization, and to the exhaustion of resources produced by the causes, operation, and consequences combined, of two important Governmental revolutions within two or three years, it now owes its existence. Let me assure "W." that superiority of intellect, morals, or courage, had nothing to do in fixing Dominica in her position as an independent nation.

The Haïtian soldiery is in all conscience contemptible enough, but (I have compared them) it is far superior to the Dominican. I know not why this should be so, for they have pretty much the same materials—but it certainly is the fact. It is possible that a single regiment of Dominican Creoles, if it could be organized and brought into the field, would be superior to any single regiment of Haïtian negroes, but that is mere speculation. I have seen but few white officers, and no white soldiers in the ranks of the Dominican army, and the negroes of Haïti are superior to the negroes of the Spanish side. I will go farther, and express my positive conviction that the educated negroes of Haïti—such as compose the upper classes of the society of that Republic—are superior to the educated whites of Dominica—such as compose the upper classes of Dominican society.

Engaged in a correspondence simultaneously with both Governments, on some of the nicest points of international law, I had opportunities of comparing, to some extent, the abilities of the statesmen of the two Republics. The superiority of the Haïtian, in every particular, was most obvious.

It has been the misfortune of Hispaniola, since the revolution of her independence, not to be able to distinguish between selfish politicians and true patriots—but that is a misfortune common to republics, and one which we, of all people, should be the last to denounce as evincing unworthiness or unfitness for self-government. With all our boasted intelligence and political perspicacity, some of our mistakes in this particular are too serious to justify the ridicule with which they are treated.

"W.'s" remarks concerning the division, products, and population of the Island are calculated, if not designed, to mislead. When I was there—less than a year ago—Dominica *claimed* only that part of the Island formerly in possession of the Spaniards, Rio San Juan, and a north line from its head waters, being, if I remember right, the prescribed boundary. To the territory, westward of this line, "W." alone, I presume, with the Oregon example before his eyes, prefers a claim on their account. The proportion of the white to the black population, as given by him, is, in my opinion, a gross error. The true numbers of each cannot easily be ascertained, but I think they are nearly or quite equal. In this, as in many other respects, our friend has been sadly gulled, or designedly misrepresents his facts.

Every fall-ehood to the disadvantage of the Haïtians, in common circulation amongst the lowest classes of Dominican society has evidently been seized and swallowed by him with all the avidity of a starving scrap-gatherer. These, I presume, are what he designates as "anecdotes of history," in the early part of his letter. In their digestion we have a delectable character of Haïtian society! It is scandalously unjust. As far as I have seen, the morals of the Haïtians will not fall below those of Peruvians, New Grenadians, or Mexicans, and they are certainly far superior to those of the negroes of Cuba.

I would ask "W." as he holds his picture up, Are the institution and restraints of marriage, so sacredly regarded in every section of our own country, as to render this product of his imagination and credulity *very* shocking to his nerves of *conscientiousness?*

Was it expected by the "English fanatics," that the negroes of Hispaniola, would spring at once from the lowest depths of ignorance—from the slavery of centuries—into a perfect state of intellectual and political freedom? If they did, they were as unreasonable in their expectations as "W." is in his complaints. Wilberforce contemplated no such possibility. He thought that negroes, as well as whites, required some degree of mental culture to fit them for the duties of civilization. Have the Haïtians disappointed the reasonable expectations of the philanthropists of the age? Have they, indeed, from the day of their revolution, to use the fancy language of this new political economist, been deteriorating from worse to worse?" And what then must be the climax of evil to which they have arrived? Have the Haïtians shown a fondness for blood since the achievement of their Independence? Have they ever committed an act of piracy, or outrage of any description upon the property or citizens of any nation?

All these interrogatories can be answered only in the negative, and I will assert, regardless of the contradiction of unprincipled emissaries, that the Haïtians, individually, or as a nation, will compare most favorably with the people of any Republic on the American continent, with the single exception of our own. This assertion is not based on *ex parte* intelligence, gathered at St. Mark's, or Port-au-Platt, but upon personal observation in almost every State on the continent, Mexico, New-Grenada, Ecuador, Peru, and Chili, inclusive.

I wish I could pursue this subject, but my time will not permit me to do so at present. I expect to visit the island again in the course of a few weeks, and you may expect to receive from me while there, facts of official *authenticity* if not of official *impress*. When proof cannot be adduced, we must rely upon assertions in proportion to their probable credibility. Where both "W." and myself are unknown, my word is worth as much as his, and where Mr. Hogan and myself are known, my word, I think, is worth much more than his. By this rule I compute the value of Mr. H.'s endorsement of "W.'s" declarations.

I cannot close without asking, what can be the ultimate object of the movement shadowed forth in this Herald communication? Does Mr. Hogan bring proposals from San Domingo to bring that island within our "area of freedom?" If not, what can be the meaning of the praises so lavishly bestowed by this official, upon its position, climate, fertility, &c. *including even its salubrity?* Its proximity to Cuba, and Porto Rico, to the Spanish Main, and *Vera Cruz*—its advantages as a "Naval Depot, and Military Centre," &c. &c. are enumerated in terms to justify the presumption "that this paradisiac island" is looked upon with peculiar yearning by our champions of patriotism and liberty.

I have not time to read what I have written, as the mail is ready to leave.

Very respectfully, yours, C.

From the Law Reporter.

SALOME MULLER, THE GERMAN SLAVE.

[CONCLUDED.]

Being an account of the wonderful case of Salome Muller, alias Sally Miller, the German girl, so long enslaved in the South—from an authentic report of her Suit for Freedom, tried in New Orleans.

The defence of the case, which seems to have been very ably, and in the inferior court, successfully conducted, did not rest solely on the inherent improbability of the plaintiff's story, though that was largely dwelt upon; and the cases of Martin Guerre, of France, Demetrius, of Russia, and Perkin Warbeck, of England, were cited and commented upon as analogous in the marvellous, to the case at bar—of identity sworn to, and as it was thought conclusively established by innumerable and disinterested witnesses, and by the most overwhelming corroborating circumstances, and yet, after all, discovered, at length, to be a mistake, if not an imposture.

The strongly excitable and imaginative character of the German mind was also argued in the defence—its fondness for the wonderful, the marvellous, the incredible—its disposition and eager desire to believe the mysterious, the more because of the mystery, as one of the devout believers of their mysterious and essentially incredible religious tenets declared, "I believe, because it is impossible." Many witnesses were examined, who united in giving to defendant, Miller, a character above reproach; they spoke of him in the strongest terms, as a gentleman of probity, and bore the most emphatic testimony to the character of both his mother and himself, for kindness and indulgence to their slaves.

Several of them spoke of their recollection of the plaintiff in Miller's possession in 1824 and 1825; that they then supposed her to be a slave, from the fact that she was living with the other slaves, and as they lived, and was performing servile duty, and they further testified, that at this time they perceived no German accent in her speech; though it would seem, from their cross-examination, that their opportunity for perceiving this was limited to her occasional compliance with their orders to bring them light for a cigar. One of the witnesses testified to her declarations at this early period, that "she came from over the lake," that "she was of Indian descent," and that "a negro trader brought her to New Orleans."

There was no proof, nor any attempt made by the defendant Miller, to prove the origin, or descent of the plaintiff. The power of attorney from Anthony Williams, constituted the entire basis of his claim. Anthony Williams did not appear at the trial. He was called for through the public prints but no response was heard. A reward was offered for information of his existence or whereabouts, but the reward was never claimed. No person was found who could testify that such a person as "Anthony Williams, of Mobile," ever existed. The instrument purporting to be his power of attorney, was attested by two witnesses who appeared at the trial. One of them thought he recognized his own signature, but they both declared that they did not know the signature of Anthony Williams, and never knew such a person.

There was no evidence of any further payment to Williams, or any call by him for anything beyond the one hundred dollars advanced for the girl Bridget, and receipted for, on the act of procuration.

But the point of the defence mainly relied on, was derived from the testimony of one or two of the defendant's witnesses, as to ages and dates.

It has been stated that the petition averred that the plaintiff, in 1818, was about three years of age. Mrs. Schubert, her godmother, testified that this was according to her recollection. Towards the close of the trial, a witness was introduced on behalf of the defendant, a very respectable gentleman, the clerk of the court in which the cause was pending, who swore that the plaintiff was delivered of her first child, Lafayette, in 1825. It is obvious that if this be true, and if it be true that Salome Muller was but three years of age in 1818, and therefore but nine or ten in 1825, that the identity between her and the plaintiff is destroyed.

It did not very clearly appear *how* this witness was able to testify to such a fact, after the lapse of twenty years; the birth of a child, believed by him, as he also testifies, to be the child of a slave. For the purpose of corroborating his evidence, a certified copy of a register of baptism was introduced, under date of 1825, of a child named John, son of a girl named Mary, taken from the records of the church of St. Louis. To make this piece of evidence operative, a witness was called who swore that the name of the plaintiff's first child was changed from John to Lafayette, and that the plaintiff's name was changed from Bridget to Mary, because Miller had another slave named Bridget. After the introduction of this testimony, it seems that the plaintiff's counsel strenuously urged a temporary postponement of the cause, in order that the best evidence might be offered, first, of the age of Salome Muller in 1818, and second, of the date of the birth of her first child—the former by a copy of the registration of her birth from the place of her nativity in Europe, (where it is known that the law requires such registration by the officer appointed for that purpose, within twenty-four hours after the birth, and in presence of two witnesses,) and the latter by the testimony of the midwife, whose presence could not be immediately procured, and who could testify, as was sworn to, that she was present at the birth of Lafayette, that Mrs. Sarah Canby, the mother of Miller, was also present, and that it took place as late as the year 1828, or 1829. Subsequently, and for another purpose, (on motion for a new trial,) the affidavit of the brother-in-law of Miller, the defendant, was filed, the husband of Miller's sister, in Cincinnati, to whom, it has been stated, the child, Lafayette, was sent for nurture. He declares, in this affidavit, that Lafayette was born certainly as late as 1828 or 1829. It was argued, both upon the application for a postponement, and upon the motion for a new trial, that the evidence, to rebut which a postponement and a new trial was demanded, was a surprise upon the plaintiff, inasmuch as it was an obvious contradiction of the record testimony, introduced by the defendant himself. The act of sale from Mrs. Sarah Canby, the mother of Miller, (who was present at the first accouchement of the plaintiff,) to her son made in 1825, declaring the age of Lafayette, to be five years, and therefore born in 1830. The court refused the postponement, upon what grounds does not appear.

The case was very elaborately and very eloquently argued, and, after several weeks deliberation, the court decided in favor of the defendant, Miller. It is not our design to review or comment upon what were called the reasons which were filed, as the basis of the decree of the inferior court. Suffice it to say, that the judgment denies the principles of the law of Slavery contended for by the plaintiff's counsel, (to which we shall presently allude,) declares that he cannot divest a citizen of his property upon such testimony of identity as that offered by the plaintiff—though he admits that there must be a wonderful resemblance between the plaintiff and the Miller family, and the marks upon *her* person are a very remarkable coincidence—but says that he is satisfied, from the evidence of the plaintiff's accouchement in 1825, that she and the lost Salome Muller are not identical, and that there is "no satisfactory evidence that the real Salome Muller is not now in the parish of Attakapas."

The court, in the reasons for its judgment, recommends the persons who have espoused the plaintiff's cause, and who appear, as he says, very sincerely to be convinced that she is their kinswoman and country woman, to purchase her from Belmonti and set her free! The record shows, that within the delays prescribed by law, a motion for a new trial was made, that affidavits, setting forth much additional and newly-discovered testimony were filed, and that, in support of the motion, a very ably drawn up printed brief was submitted to the court. But, after reading the reasons for the judgment, we cannot suppose that the plaintiff's counsel could have had any well-grounded hope of success in this motion upon any grounds.

It may be asked, why was a case of this kind subjected to the decision of the court, and not a jury? The answer to this question discloses some peculiarities in the practice and in the jurisdiction of the courts of Louisiana. A jury is never summoned in a case, unless prayed for by the plaintiff, in his petition, or the defendant, in his answer; and the party praying for a trial by jury, must, in order to make his prayer effectual, deposit with the clerk a certain sum of money, in specie, at the time of filing his prayer. If the case is called, and a time assigned for his trial, before such prayer or deposit, the trial, by jury is lost,—and this is considered constitutional in Louisiana. But the Supreme Court of Louisiana, which is a court of appellate jurisdiction only, acting upon the record carried before them from the inferior courts, takes cognizance of questions of fact as well as of law. The entire appealable, is written down by the clerk of the court below, at the demand of either party; and if the case be appealed, it is transcribed and sent, as a part of the record, to the Supreme Court, in which court no testimony is had, and nothing can be added to the record. Thus the verdicts of juries are as much subject to revision and reversal by the Supreme Court, as are the judgments of the inferior courts upon questions of law. The Supreme Court, however, has adopted a rule, never to disturb the verdicts of juries, where the question before them was one of danger simply. The case at bar would not have come under this rule, and insomuch as it was known that the Supreme Court must at last decide the case, a jury was not prayed for.

Within the legal delays, disregarding the recommendation of the judge of the District Court, Salome Muller filed her appeal to the Supreme Court, and in the month of May last, it came up in its regular course for argument before that tribunal.—Meanwhile, a very important piece of documentary evidence was received by the plaintiff's counsel, which we will state, and in connection therewith a very important and liberal principle of law, which was contended for and conceded by the Supreme Court. Pending the appeal, the consul in New Orleans for Baden-Baden had visited Europe, and returning shortly before the argument, he brought with him a certified copy of the registry of birth of Salome Muller, taken from the records of the prefect of the village of Langensoulzback, in the province of, Alsace, on the Lower Rhine. By this it appears that Salome Muller, the daughter of Daniel and Dorothea Muller, was born on the 10th of July, 1813; and therefore, on the 10th of July, 1818, was five years of age, and not three. In the course of argument, the plaintiff's counsel offered to read this certificate. It was strenuously resisted by the defendant, as constituting no part of the record, and not to be introduced, or read, or commented upon. After argument, the court admitted it, and it was read, upon the authority of the case of "*Marie Louisa v. Maret*," in 8 Louisiana Reports, in which the Supreme Court declares, that, "in suits for freedom, and in *favorem libertatis*, they will notice facts which come credibly before them, even though they be *dehors* the record."

The counsel for the plaintiff, were, *W. S. Upton, C. Roselius*, and *Francis H. Upton.*

For the defendant, *E. A. Canon, W. C. Micon*, and *John R. Grymes.*

The case was called for argument, and opened for the plaintiff on the 19th of May, and from day to day the arguments were continued by the various counsel until the 27th of the same month, when the closing argument for the plaintiff was made by Francis H. Upton, in which the points of law relied upon by the plaintiff were forcibly set forth, and which was regarded, by those who heard it, as one of the happiest forensic efforts ever made before that court. The principles in the law of Slavery, which were contended for by the counsel for the plaintiff, as involved in the case, opposed by the defendant, and established by the decision of the Supreme Court, were briefly these:

First. It was argued that in all suits for freedom, where the plaintiff was not a *black*, that the presumption of law was in favor of liberty, and with the plaintiff; and therefore that the whole burden of proof was upon the defendant. This was opposed by the defendant; and the doctrine of the Spanish law, which made possession under an apparent title of any person, as a slave, sufficient to throw the burden of proof of fraud or violence upon the plaintiff, was contended for as the existing law of Louisiana.

Second. It was argued that the presumption of freedom, in behalf of a plaintiff not a black, being based upon the supposition that such a person might have descended from a white mother, or an Indian, or even a mulattress, in the enjoyment of freedom, it could not be rebutted by the exhibition of any chain of title, however perfect, that could only be overthrown by evidence of the direct descent of the plaintiff from an African slave mother. No case was found in the Louisiana Reports, establishing these doctrines in their full extent, because, as it would seem, no case has ever before arisen in which their application became necessary, but the case of "*Adele v. Beauregard*," reported in 1 Martin's Reports, was cited as an authority fully establishing the first principle, and strongly indicating the opinion of the court upon the second; and a case in Henning & Munford's Reports, also reported in Wheeler on Slavery, Article "Burden of proof," was relied upon as sustaining the doctrines in their entire strength.

On the 21st of June last, the opinion of the Supreme Court in this case was read from the Bench. The principles of law, as argued by the plaintiff's counsel, were affirmed and established in the plaintiff's favor, to their utmost liberality. Upon the facts, the court expressed the fullest conviction that the plaintiff is, in very truth, the lost Salome Muller, the daughter of Daniel and Dorothea Muller, who emigrated to our country in 1818; declaring that, if this be not so—that if, in truth, there is or was another person of the same age, with the same peculiar marks upon her person, and bearing such a strong family resemblance in every feature, as to lead every witness who had ever seen her or known her parents, to swear unhesitatingly to her indentity, "it would be one of the most wonderful facts in history." The judgment of the District Court was therefore annulled and reversed; and the Supreme Court, proceeding to render such decree of the principles of law as the facts of the case, in their opinion, demanded, declared that the plaintiff was free and white, therefore unlawfully held in bondage; and that she be forthwith and forever released from the bonds of slavery.

The question of damage is the subject-matter of another suit, now pending against John F. Miller and Mrs. Canby.

From the National Intelligencer.

THE INDIAN RACE.

The respect due to the character of the venerable writer of the following letter, and to his long experience as Indian Agent, not less than the just and truly philanthropic spirit which breathes and glows throughout his letter, induces us to bring it as conspicuously as we can to the notice of our readers:

PIQUA, (Ohio.) December 4, 1845.

Messrs. Gales & Seaton:—In the Intelligencer of the 26th November, under the editorial head, a wish is expressed that some competent person would at this time furnish the public with a series of instructive articles on Indian Affairs. Without claiming much qualification in matters of the kind, I propose giving, in one brief view, the result of more than thirty years' experience, spent among the Indians of the Northwest.

I think it may be affirmed, without the fear of contradiction, that, from the first planting of the English power on this continent to the present moment, no permanent plan has ever been adopted or even proposed by authority for the preservation of the Indian race. All the measures of the Colonial Governments, as well as that of the United States, (which has, by the Federal Constitution, exclusive jurisdiction of the matter,) appear to have had solely in view the acquisition of the lands and homes of the natives, and removing father West, out of our way, the owners thereof. No one seems once to have thought that a perpetual right and interest in the soil, with the advantages of Government, was indispensable to the civilization and preservation of this race, as well as every other race of men upon the earth. The want of these two things have been the prominent cause of the ruin and destru

adapted to their condition, and, my life for it, the boon will not be lost on them; they will take care of themselves. Here is a plan as it is simple, and will not be expensive:

A Territorial Government, exclusively for Indians and Indian affairs, to be established Southwest of Missouri; a Governor appointed by the President and Senate; a Council, to be composed of the Indian Agents (not sub-agents) for the time being; a Representative branch, all the members of which to be of Indian blood, and elected annually by the different tribes in proportion to population; each Delegate to be paid by the United States so many dollars per day for every day's attendance, and the same allowance for every thirty miles' travel, going to and returning from the seat of Government. (I believe a central spot has been already designated for the purpose. A Delegate in Congress would obviously follow as a part of the system.)

This embraces the outlines; the details could be easily filled up.

If it is intended that the race of the red man should be saved, something of the kind here suggested must be adopted. They have nearly all been removed West at our bidding, and for our benefit. In the country assigned to them they should be let alone, and no more attempts made to purchase their lands. Honest, faithful and capable agents, and other public servants among them, should not be removed. The practice of removal of such officers for any other cause than crime or incompetency, would necessarily be fatal to any plan for bettering the condition of the Indians. None should be appointed to any trust among them but men of the purest characters in morals, capacity, and industry; and all such should be compelled to reside habitually among the tribes of their charge. For farmers and instructors in the domestic arts, I would, from long experience, prefer persons from the Society of Friends, on account of their sobriety, industry, and regular orderly habits, and because the Indians have more confidence in them than in any other class of our people.

The present long session of Congress appears to be the proper time to begin this work. The public mind is evidently prepared for it, and the Indians are at this time represented at Washington by intelligent and respectable delegations of their own people.

We owe the Indians much by way of atonement for the manifold evils visited upon them by our race; and awful will be our responsibility as a nation, before God and man, if they are permitted to perish by our avarice, parsimony, or neglect of duty.

With great respect, your obedient servant,

JOHN JOHNSTON.

From the Pennsylvania Freeman.

AMERICAN FREE PRODUCE ASSOCIATION.

At the seventh Annual Meeting of the American Free Produce Association, held in Clarkson Hall, 10th mo. 21, 1845, the President, Abraham L. Pennock, in the chair,

The Annual Report of the Executive Committee, and the Report of the Committee on Manufactures, were read and referred back to their respective committees.

Daniel L. Miller, jun. Samuel Rhoads, Sarah Lewis, and George D. Jones, were appointed a committee on officers for the ensuing year.

In consequence of the absence from the city of a number of our most active and interested members, it was decided to adjourn the meeting till called together by the Executive Committee. Adjourned.

At the adjourned meeting, held in Clarkson Hall, 12th mo. 17th, 1845, the President being absent, Samuel Rhoads was called to the chair.

The annual Report, and the Report of the Committee on Manufactures, were read and adopted, as follows:

Seventh Annual Report of the American Free Produce Association.

The Executive Committee of the American Free Produce Association, at the close of its seventh year, find little to record, excepting the statements which properly belong to the report of the Manufacturing Committee. These will show that the society has not existed in vain, although it may have done less in other departments than in former years. The difficulty of obtaining a sufficient supply of free cotton manufactures has, doubtless, discouraged many Abolitionists from attempting to abstain from the use of the products of slave labor; therefore every facility for procuring such, which our Association has been able to furnish, is an advantage gained over the robber system of Slavery.

The Address which was issued by you at your last annual meeting, to British Abolitionists, urging upon them the duty of abstinence from the use of slave-grown cotton, has been circulated in Great Britain, and we trust not without effect.

Your Committee notice with pleasure, indications of increasing interest in this department of the Anti-Slavery enterprise. The formation of a Free Produce Association, among the Friends of this city, we hail as a cheering token that the slave is not forgotten by them, and as an evidence that the influence of our own Association has been felt by the community around us. We wish our coadjutors abundant success.

The adoption, by various Anti-Slavery Societies, of resolutions expressing our principles, we also regard as manifestations of improving public sentiment, at least, among the friends of freedom. If those who have given their votes in favor of these resolutions, will faithfully conform their practice to them, they may hasten the day of the slave's emancipation.

Your Committee feel undiminished confidence in the principles on which our Association is based, and earnestly wish that the hearty adoption of them, by every Anti-Slavery Society in the land, might render unnecessary a distinct organization for their promotion. They are but plain and simple deductions from the fundamental Anti-Slavery principle, and it is a cause of surprise and deep regret that many Abolitionists whose eagle eyes are continually discovering new and rugged paths of duty, and whose all-conquering zeal enables them, bravely and cheerfully, to tread those paths should not yet have seen, amid all the light which is burning round them, that true consistency requires of them abstinence from the purchase of the ill-gotten fruits of Slavery. Would they cleanse their hands from participation in these, would they but *annul this union with the slaveholders*, the consistency of their course would render far more effective their eloquent rebukes of his Sin. That they may be convinced of this, and that all who love the slave may be induced to bear a faithful testimony against oppression, by refusing to be fed and clothed by stolen labor, we earnestly exhort the members of this Association to be untiring in their efforts to disseminate its principles, and to impress them on the hearts of Abolitionists. By a pure example, accompanying cogent argument and urgent expostulation, should this be done. The lamentable fact that so few have rallied around our standard should not weaken our adherence to truth, or discourage us in our attempt to propagate it. The interval between sowing and reaping may be long, but the harvest will come. Truth perseveringly spoken, duly, patiently performed, and sacrifices to the right, cheerfully made, will produce results which shall ultimately bless the world. We have cast bread upon the waters, which to us may seem to be utterly lost, but assuredly it shall be found after many days.

JAMES MOTT, Ch'm. Ex. Com.

PHILADELPHIA, 10th mo. 3d, 1845.

To the Executive Committee of the American Free Produce Association.

The Committee on Manufactures report, that since the last annual meeting, they have had manufactured,

15261 3-4	yards	of Muslin, 7-8, 4-4 and 5-4 wide,
21477 1-2	"	Printing Cloth,
2813	"	Gingham,
1580 1-2	"	Bed Ticking,
1431 1-2	"	Drilling,
1159	"	Canton Flannel,
13082 1-2	"	Calico Printed,
3684 1-2	"	Muslin Colored,
1692 1-2	"	Check, Apron and Furniture.
1397 1-2	lbs.	Cotton Yarn,
135	doz.	Wadding,
82	"	Cotton Laps or Batts.

The demand for free goods continues to increase. A variety of disappointments—together with the absence from the city of a part of the Committee, during a considerable portion of the year, have combined to prevent a greater increase and improvement in the manufacture of free cotton goods than has been accomplished.

The Committee are of opinion that the demand and consumption of free goods will be greatly increased as prices are reduced, and the variety of such articles increased.

Those who have been engaged in the business for *profit*, have very naturally found it to their interest to confine their attention almost exclusively to two or three articles of large consumption and ready sales, thus leaving great difficulties in the way of total abstinence on the part of the conscientious.

To obviate this difficulty, and to render the inducements to abstinence greater by such reduction in prices as will ultimately supply the markets as low as similar fabrics of slave-grown cotton are ordinarily sold, are two important objects which the Committee believe can better be attained by associated effort founded on principle.

The Committee have paid some attention to both.

In view of the first, we have made arrangements for, and recently kept on hand, in addition to those already enumerated, a number of small articles.

With regard to prices, although much yet remains to be done, we think, considering the very limited means of the Association, much has already been accomplished.

The books of the Association were balanced on the first of this year, showing the following result. The business had paid all its current expenses. Overcome the losses of the first three years, and had sufficient assets on hand to pay all the liabilities, leave the entire capital unimpaired, and show a small profit on all our operations up to that time, of one hundred and eleven dollars, and twenty-nine cents.

We have paid off this year, a loan of five hundred dollars, which was bearing interest at the rate of six per cent. per annum. We now owe on loan account, $699,04. We have the use of the above sum *without* interest.

The other liabilities of the Association amount to about $3,350.

The debts due by different individuals amount to about $2,200.

The Committee had expected to be able to lay before you a full statement of the present year's business—they have been prevented from doing so, by illness in the family our wholesale agent.

We are satisfied that the business has again resulted in a profit—and the stock on hand is better selected, and more desirable, than at any previous time.

Under these comparatively favorable circumstances, we recommend the continued attention of the Association to this branch of the cause.

On behalf of the Committee,

DANIEL L. MILLER, Jr.

The Treasurer's Report was read, showing the receipts to be $43,75, which sum was passed to the Committee on Manufactures.

Sarah Pugh, George D. Jones and Sydney Ann Lewis, were appointed a committee on publication.

A collection of $17,75 was taken, $10 were pledged, and $29 received from the Union Free Produce Association, in aid of the funds of the Society.

The following persons were appointed officers for the ensuing year:

President—Abraham L. Pennock.

Vice Presidents—Alice Eliza Hambleton; Gerrit Smith, N. Y.; Aaron L. Benedict, and William H. Johnson.

Corresponding Secretary—Mary Grew.

Recording Secretary—Sarah Pugh.

Treasurer—George D. Jones.

Executive Committee—James Mott, Lucretia Mott, Lydia White, Daniel L. Miller, Jr. Thomas S. Cavender, Margaret Jones, J. Miller M'Kim, Sydney Ann Lewis, Samuel Rhoads, Martha Hampton, Barclay Ivans, Sarah T. Child.

Adjourned.

From the Pennsylvania Freeman.

AN INTERESTING FUGITIVE CASE.

Many thanks to our intrepid and indefatigable co-laborer, Thomas Garret, for the following account of a very interesting case, of which we had heard, but all the particulars of which had not been told us.

To the Editor of the Freeman:

On the 7th of this month, I was informed that a colored man, his wife, and six children, had been taken up near Middletown, in this State, the day before, and placed in the jail at New Castle as runaway slaves. Next morning I went to New Castle, to enquire into their case, and had reason to believe that some of them were entitled to their freedom according to law, and that the commitment of them all was defective. The active persons in having this family arrested, I hear were R. P. Hayes, Constable of Cantwell's Bridge, R. A. Cochran, innkeeper, Middletown, Robert T. Cochran, farmer, and one William Chesney. The three first named are reputed respectable men; the latter I know nothing about. I leave the public to judge how long those deemed respectable, will be likely to maintain that character, if they continue to follow that kind of business. I have yet to learn of the first man that engaged in taking up runaway negroes, that did not lose caste in society, if he had previously any claim to respectability. On Second-day, the 8th of the month, I took John Wales, Esquire, Attorney at Law, (who is always ready to render his legal services gratis where the colored man is oppressed,) and repaired to New Castle, who, by habeas corpus, had them all before Judge Booth. The Judge, after examining into their case, promptly set them all at liberty, and it may with truth be said, they went on their way rejoicing. As the day was very wet, and two of the children small, I hired a carriage, and sent them to Wilmington. A more cheerful, happy set, I have seldom seen, than they were after the Judge set them at liberty. Samuel Hawkins, the father of the family, had his free papers with him, and stated that his wife had lived with him as a free woman for several years, and said that the four youngest children had been born and raised by himself and wife, and had not cost any white person one dollar for food or clothing. I have since learned that a former mistress of the woman claimed to have a right to all the children as they severally arrived at 10 or 12 years of age—so as to bring a good price in the market. The family above alluded to, came from near Centreville, Maryland. I have been informed there were two more in company at the time of the arrest, who made good their escape, and I hope by this time they are all safe beyond the reach of their pursuers.

I am, very respectfully, thy friend,

THOMAS GARRETT.

Wilmington, 12th mo. 16, 1845.

From the Advocate of Peace.

ONE BLOOD AND ONE BROTHERHOOD.

BY ELIHU BURRITT.

The light of Divine Truth, which, ages ago, was cast like a solitary torch into the Egyptian night which brooded over the world, has shone on brighter and brighter unto an almost perfect day. The clouds and chaos of tempestuous confusion have slowly rolled away, and disclosed this great truth, spanning, like a rainbow, the new heavens of humanity: "GOD HATH MADE OF ONE BLOOD ALL NATIONS OF MEN" Strange, startling, obnoxious truth! which Mercy lit at the Eternal Throne, and cast, all burning with the oil of heaven, into the midst of the warring world. The principalities and powers of darkness have leagued with men from age to age to put out that light, which the tyrant could not bear.—"Put out that light!" has been the watchword of War; and, like the apocalyptic dragon which John saw, it has deluged the earth with blood to quench that heaven-lit star of hope. The freeman put on his mail, and the slave made a buckler of his manacles, and ran with the master and the monarch into the crimson rifts of battle; and when he mingled his blood in the same pool with theirs, the wolves, and vultures, and ravenous dogs which slaked their thirst thereat, saw, as far as beasts could see, that God, in the highest sense of their perception, "hath made of one blood all nations of men."

The earth has been one vast battle-field, where men have waged war with Michael and his angels, with the Gospel of God and the Gospel of nature, to prove that there was no identity in the origin and destiny of the human race. Religion, mistaken, earth-wedded religion, with her eyes glaring with a fire that never burned in heaven, has rushed like a fury into the combat. With her angel robe all draggled in human blood, she has stood upon the high places of the earth, and brandishing the Bible in one hand, as if it were the ægis of Jupiter, and in the other, the deadliest weapon of carnal warfare, she hissed for the nations to join her sanguinary banner.—And they came. The chieftain who furbished his armor by the light of burning Hecla came. The Scandinavian champions of the North led on their trained clansmen from the sunless shores of the Frozen Sea. The tartaned Scot who fought at Bannockburn, marched shoulder to shoulder with the mailed Southron, and both forgot they ever met in angry parliance there, while the clarion of a holy war resounded from glen to glen, and from mountain to the sea. All deadly feuds, private griefs, and clannish animosities were merged into one intense, enthusiastic frenzy, which religion baptized into a Christian zeal to do God service with the sword. Seizing the standard of the cross, she led the bannered hosts of Europe to the plains of Palestine, and left them bleaching there, before the walls of Acre, Gaza, and Jerusalem, to show the uncircumcised infidels of the East that they had no part nor lot in Calvary, nor in the common blood of man.

From Peter the Hermit's time to Buonaparte's, and from his to the earliest despot after the flood, the human race, in concert with every fiendish spirit that hated God and man, have waged perpetual crusade against that great truth which Paul uttered in the midst of Mars Hill. But did they succeed? Did the dark passions of their alienated hearts, of all their crimson issues, put out that light? Nations fell in the struggle. Crowns fell like the stars in the apocalypse; but did the angel, flying through the midst of heaven with the everlasting Gospel, suspend his flight and rest upon his folded wings? No; had we but ears to hear anything but the din of this noisy, selfish world, we might even now catch the sound of his trumpet, proclaiming, as he flies:

"GOD HATH MADE OF ONE BLOOD ALL NATIONS OF MEN!"

Christians, hear it! Hear it in the harmonies of the universe and the voices of visionless things which commune like whispering angels with the human soul. Hear it in the music of the birds, that never lose a note to settle any question of disputed territory in mid air. Hear it! the night winds sigh, which have fainted beneath the burdens they have borne from scenes of human butchery. Hear it! whisper the summer breezes, which go out by moonlight a wooing the blushing flowers of every zone, and sing the same song of love over boundaries which alone make enemies of nations. Bend your ear to the lily and the rose, and hear it there; for the gentle spirit of the summer flowers is the breath of angels; and it comes up from every daisy that lifts its yellow petals to the stars, and pleads the divinity of this lesson. Read it; for it is the autograph of every sunbeam, written at dawn and dewy eve on every inch of the firmament above. Every raindrop distilled from the ocean, that patters against your window, or glitters on the rose beneath, is sent to you with this special message of love.

And then there are other voices, which come up in whispered wailings, as from a world of moaning spirits, sighing, *Hear it!* Almost every foot of ground in Europe is blushing with the blood of some murdered Abel, which "smells rank to heaven," and cries to God against the Cainlike profanity of the man who slays his brother. The bones of fathers, sons, husbands, and brothers, which were gathered up from the plains of Waterloo, and burned and ground to lime and sold to the farmer by the cask to manure his fields—these have voices, "which plead like angels trumpet-tongued against the deep damnation of their taking off." Mountains interposed made them enemies; and they rushed into the deadly combat and cleft each other's hearts to gain the immortality of human glory which was promised them for aping fiends. Like kindred drops they had mingled into one, were it not for this bloody phantom which summoned them to the field. But they mingled at last: the Briton, the Gaul, and the Austrian mingled their blood in one huge draught for the thirsty earth, which blushed as she drank it in, because she knew it was human.—The ponderous millstones mingled their bones in one common dust, and the farmer merged their obstinate nationalities at every handful of the pulverized humanity which he scattered upon his field. Costly dust! God's images ground to powder! lie peaceful, lie peaceful by the tender blade of growing corn!—for ye have half attained the honor of resurrection to be raised from the battle-field even to this base use. Lie still and slumber on in peace! Let the winds of heaven weep sweetly over you, and the evening zephyrs whisper as they pass by, that God, angels, and men had rather ye should bear spears of grass and blades of corn, than murderous spears of steel, and blades, and bayonets, to butcher men.—Sleep on! let no malignant spirit breathe on you; but let the angel whose care it shall be to wake you to a new existence, keep watch over your desecrated dust, and point mankind to your lowly bed, and then to that eternal truth written in characters of living light across the heavens:

"GOD HATH MADE OF ONE BLOOD ALL NATIONS OF MEN!"

Christians! look upward! Do you not see that handwriting on the wall of heaven? Can ye not read it? Is it not fairly writ? Come, all ye Belshazzars of the earth—come, look there! for ye can read it without a Daniel. The Son of God himself has translated it into the language of the human heart; and everything that can sing of love, or love to sing, has set that truth to the soul music of its existence. Ay, read it and tremble; for it is the "*Mene, Tekel, Upharsin*," of your wanton empire over the destinies of men. Has it made you tremble on your thrones to recognize the political existence of one small nation? what will ye do when all nations of men shall rise up, in the might and majesty of their heaven-created brotherhood, and summon you to recognize the bonds of their consanguinity!

ONE BLOOD AND ONE BROTHERHOOD was the capital idea proclaimed by the great Apostle to the Gentiles, in the ears of the cold-hearted sceptics, and philosophers, and revilers of Athens. The silence of centuries has stilled those inspired lips, and sealed the ears of that cavilling audience. The corroding breath of time has melted away the marble temples of men's hands, to which the "bold setter forth of strange doctrines," pointed the multitude when he uttered the sublime revelation of the unity of humanity. But that great truth lives on, beating its strong and latent life-beats in the great heart of human nature; sending out into the minutest veins of the body corporate of mankind the vital currents of common sympathy. It lives on, in every line of nature's music, warbled by brook, or bird, or breeze; pearling, with heaven's own smile of love, every rain-drop and dew-drop that distils "upon the just and the unjust." It lives on every inch of sea and dry land, and in the greensward, gladdening syllables of God's beneficence. Every tree, and plant, and blade of corn, that grateful opens its leaves to drink the honeyed moisture of the air, distilled from distant seas, or to breathe in the breath of the whispering breeze from far-off lands,—we say it reverently—is one of nature's Pauls, standing on another Mars Hill, and in the unconscious inspiration of its own beautiful nature, teaching the same divine lesson:

"GOD HATH MADE OF ONE BLOOD ALL NATIONS OF MEN!"

To the poor of God's human family, let this Gospel be preached, be this universal revelation proclaimed, until they shall hear it gladly, and return and come to the rich, peaceful Zion of a common Father's house, and to the common brotherhood of the children of one common Father. Ay, and to the poor, starving, enslaved millions of Christendom, an unchristendom shall this Gospel yet be preached with a power and purity unequalled since the death of Paul. There are a few, still, small voices crying in many a wilderness up and down this sin-seared earth—voices earnest, strong with faith, and hope, and love, calling to the toiling, unhomed children of men to rally around the standard of universal brotherhood, and claim the dignity, and honor, and patrimony of their divine relationship.

From the Missouri Statesman.

VIRGINIA NOBILITY—EDUCATION.

Public attention is now being directed to the cause of education in old Virginia, through the medium of the press, and we presume that every one, (unless it is a few who take a pride in living on the reputation of the glorious dead,) will join with us in saying it is *time* and *late* enough too. We scarcely know which of the following articles to recommend the stronger—the introductory remarks of the Natchez Courier, or the "Appeal," from the Richmond Whig. They both abound in facts as true as Gospel, though without the figures,—facts, incontrovertible facts,—the first mentioned in particular—facts which have not only sickened and disgusted every man in Mississippi, but have had an equally deleterious effect upon every sensible man, woman, and child, in every State and territory of this Union. The extracts, however, speak for themselves:

Virginians—Well Spoken.—We have often been amused at some Virginians, who have seemed to think that everything in Virginia was superior to the same article, let it come from what other quarter it might. We have heard them argue most vociferously that the men, women, and children of Virginia, were far superior to the men, women, and children of any other State or country; that the deer in Virginia could leap further, the squirrels climb higher, the horses run faster; that the geese, ducks, and chickens, were larger and fatter, and their owners more hospitable than any quadrupeds, birds, and men. We have seen young Virginians with a good deal less sense, than would suffice for double the number of ordinary men, talk as if being a Virginian, and particularly if descended from one of the first families, was sufficient to insure an entrance into the best of society of any part of the world; was of itself a passport to universal respectability. So common, indeed, was such indelicate talk a few years ago, in Mississippi, that it excited public ridicule, and that ridicule, proved competent to put down much of the slang about "Old Virginia," "First Families," "Mother of States and Statesmen," F. F. V. is now as well understood to mean "First Families of Virginia," as L. L. D. does "Doctor of Laws," and "HIGH-MINDED Virginian" precedes the mention of a Virginian's birthplace, almost as certainly as said birthplace is mentioned. But these peculiarities, like many other sources of amusement to the "natives," have had their day, and the recollection of them now, since Virginian's deep immersion in the gutter of ignorance—only reminds us that *Illium fuit*.

We started out with the design of copying an article from the Richmond Whig, which shows that there is one Virginian who can see Virginia as others do. Here it is:

Education—An Appeal to Virginia.—The Alexandria Gazette calls upon us to urge this great subject with unrelaxed vigor—a call which we need no stimulant to obey. But to what use? Is there not obvious to all a deadness, and insensibility on the subject which renders effort to arouse the slumbering energies of the country almost hopeless? Is not Virginia the "Banner State" of ignorance, from having been the first in intelligence, numbers, and resources? How has that dishonorable fact operated upon our Virginia feelings? Has it diminished our boastful arrogance? Has it produced any sense of national humility? Has it induced our public councils to investigate the causes of national declension, and to provide a remedy? Far, very far from it. Living now upon the reputation of the dead, we are even more arrogant than when the dead were alive! Declined into a fourth or fifth-rate State, with fair prospect of declining still lower, we are far more immodest than when Virginia ruled the Union, less by her physical force than the general illumination of her people, and the learning and abilities of her celebrated statesmen. Dwarfed in moral stature, we make up (like Roderick Random's companion in the stage coach) in loudness of voice, and vehemence of gasconade, what we lack in our ancient dimensions! Listen to our orators—read our political writers—and you shall still hear and read the phrases, the "glorious Old Dominion," the "great and unterrified," the "blessed mother of us all," the "mother of States and Statesmen," and similar slang and stereotyped phrases, which patriots utter, and which fools believe, repeated until unutterable disgust pervades the heart of every man who has the intelligence to perceive, and the firmness to acknowledge, the disgraceful truth that this Virginia generation instead of being allowed to BRAG, ought to be flogged at the cart tail for its woful degeneracy, from those illustrious ancestors whom they are disgracing by their sluggishness and imbecility?

On our fourth page will by found a poem by Oliver Wendell Holmes, recited at the late annual festival at the "Blarney-Stone of New England." Below we give another "vision" as a fit accompaniment. It is from the Boston Courier, and has been attributed to James Russell Lowell:

AN INTERVIEW WITH MILES STANDISH.

"I'll take the ghost's word for a thousand pounds."—*Hamlet.*

I sate one evening in my room
In that sweet hour of twilight,
When mingling thoughts,—half light, half gloom,—
Throng through the spirit's skylight;
The flames by fits curled round the bars
And up the chimney crinkled,
While embers dropped, like falling stars,
And in the ashes tinkled.

I sate and mused; the fire burned low,
And, o'er my senses stealing,
Crept something of that ruddy glow
Which bloomed on wall and ceiling;
My pictures (they are very few,
The heads of ancient wise men,)
Smoothed down their knotty fronts and grew
As rosy as exciseмen.

Mine ancient, high-backed Spanish chair
Felt thrills through wood and leather
That had been strangers since, while,
'Mid Andalusian heather,
The oak, that made its sturdy frame,
His happy arms stretched over
The ox, whose fortunate hide became
The bottom's polished cover.

It came out in that famous bark
That brought our sires intrepid,
Capacious as another ark
For furniture decrepid;
For as that saved of bird and beast
A pair for propagation,
So has the seed of these increased,
And furnished half the nation.

Kings sit, they say, in slippery seats;
But those slant precipices
Of ice, the northern sailor meets,
Less slippery are than this is;
To cling therein would pass the wit
Of royal man or woman,
And whatsoe'er can stay in it
Is more or less than human.

My wonder, then, was not unmixed
With merciful suggestion,
When, as my musing eyes grew fixed
Upon the chair in question,
I saw its trembling arms enclose
A figure grim and rusty,
Whose doublet plain and plainer hose
Were somewhat worn and musty.

Now even those men whom nature forms
Only to fill the street with,
Once changed to ghosts by hungry worms,
Are serious things to meet with;
Your penitent spirits are no jokes,
And, though I'm not averse to
A cheerful ghost, they are not folks
One chooses to speak first to.

Who knows, thought I, but he has come,
By Charon kindly ferried,
To tell me of some mighty sum
Behind the wainscot buried?
There is a buccaneerish air
About that garb outlandish—
Just then the ghost drew up his chair
And said, "My name is Standish."

There was a bluntness in his way
That pleased my taste extremely;
The native man had fullest play,
Unshackled by the seemly:
His bold, gray eye could not conceal
Some flash of the fanatic,
His words, like doughty blows on steel,
Rang sharply through my attic.

"I come from Plymouth, deadly bored
With songs and toasts and speeches
As long and flat as my old sword,
As threadbare as my breeches;
They understand us Pilgrims! they,
Smooth men with rosy faces,
Strength's knots and gnarls all pared away,
And varnish in their places!

"We had some roughness in our grain;
The eye to rightly see us is
Not just the one that lights the brain
Of drawing-room Tyrteuses;—
Such talk about their Pilgrim blood,
Their birthrights high and holy!—
A mountain stream that ends in mud
Methinks is melancholy.

He had stiff knees, the Puritan,
That were not good at bending;
The homespun dignity of Man
He thought was worth defending;
He did not, with his pinchbeck ore,
His country's shame forgotten,
Gild Freedom's coffin o'er and o'er,
While all within was rotten.

These loud ancestral boasts of yours,
How can they else than vex us?
Where were your patriot orators
When Slavery grasped at Texas?
Dumb on his knees was every one
That now is bold as Cæsar;—
Mere pegs to hang an office on
Such stalwart men as these are!"

"Good sir," I said, "you seem much stirred,
The sacred compromises"—
"Now God confound the dastard word,
My gall thereat arises!
Northward it has this sense alone,
That you, your conscience blinding,
Shall bow your fool's nose to the stone,
When Slavery feels like grinding.

"While knaves are busy with their charts
For new man-markets seeking,
You want some men with God-stirred hearts
And good at downright speaking.
The soul that utters the North should be
Too wide for self to span it,
As chainless as her wind-roused sea,
As firm-based as her granite.

"'Tis true we drove the Indians out
From their paternal acres,
Then for new victims cast about
And hung a score of Quakers;
But, if on others' rights we trod,
Our own, at least, we guarded,
And with the shield of faith in God
The throats of danger warded.

"O shame, to see such painted sticks
In Dane's and Winthrop's places,
To see your 'Spirit of Seventy-six'
Drag humbly in the traces,
With Slavery's lash upon her back,
And herds of office-holders
To shout huzzas when, with a crack,
It peels her patient shoulders!

"We, forefathers to such a rout?
No, by my faith in God's word!"
Half rose the ghost, and half drew out
The ghost of his old broad-sword;
Then thrust it slowly back again,
And said, with reverent gesture,
"No, Freedom, no! blood should not stain
The hem of thy white vesture.

"I feel the soul in me draw near
The hill of prophesying;
In this bleak wilderness I hear
A John the Baptist crying;
Far in the East I see upleap
The first streaks of forewarning,
And they who sowed the light shall reap
The golden sheaves of morning.

"Child of our travail and our woe,
Light in our day of sorrow,
Through my rapt spirit I foreknow
The glory of thy morrow;
I hear great footsteps through the shade
Draw nigher still and nigher,
And voices call like that which bade
The prophet come up higher."

I looked, no form my eyes could find,
I heard the cock just crowing,
And through the window-cracks the wind
A dismal tune was blowing;
Thought I, my neighbor Buckingham
Hath somewhat in him gritty,
Some Pilgrim stuff that hates all sham,—
Perchance he'll print my ditty.

From the Tribune.

CASSIUS M. CLAY IN REPLY TO R. M. WALSH.

LEXINGTON, (Ky.) December, 1845.

The Editors of the National Intelligencer:

GENTLEMEN:—I have cut the following from your paper, understood to be from Mr. Walsh, your "Paris correspondent." I do not expect to intrude my sentiments or principles into any sheet where they are unwelcome; I am willing for every man in this Union to stand or fall by his own deserts, although I feel the injustice of one-sided accounts which have reached the public ear through the great mass of the Southern Press—yet of that neither do I complain, I have calculated the cost and am willing to abide my time; but I deem it but simple, and if you please, reluctant justice, that misrepresentation should not be stereotyped in your columns without a few counter suggestions. I was threatened with mobs by the three city papers before I published a single number of the True American. This determination was never given up by my adversaries. The alleged cause of the outbreak was a mere pretext to carry out pre-arranged violence. I am prepared to prove what is well known here, that arrangements were made to attack my office long before the 11th number of the True American, the alleged cause of offence. That my sickness was taken advantage of, in order to spread calumny with effect, knowing I could not take the stump and defend myself. That the cry of insurrection was basely false is proven by the fact that there was not and have not been any preparations taken to *guard* against them! It is true that my purposes are "*exceptive*," in the language of your correspondent, because I am in *earnest* about overthrowing Slavery, and for no other cause. It cannot be alleged that the tone of the Louisville Journal, or of the Christian Intelligencer was "exceptive" of a spirit which would make them "necessarily exceptive," yet the same despotism is exercised over them as over the True American. I say that there is more liberty of the press in Germany, France, and especially in England, than in the slave States—for what are fines and imprisonment to the summary despotism of the slave States?

Mr. Walsh may be a very great paragraphist and literary caterer, but he is utterly unsuited to sit in judgment when great principles of Liberty are at stake—a man whose bread depends upon his subservience to a certain clique is "necessarily *exceptive*" among true free-born men!

Your obedient servant,

C. M. CLAY.

N. B. If you will *not* publish this—send it to the New-York Tribune, or any independent press. C. M. C.

"You will see that Lord John Russell improved the occasion of an address to the civic authorities of Edinburgh, to assign to Great Britain the advantage of greater freedom in the expression of opinion than exists in our Republic. He availed himself of the case of Cassius M. Clay, in Kentucky; but did not exhibit it fairly or ingeniously. Doubtless his Lordship knows that the question of abolition in a slave State is necessarily *exceptive*, according to the spirit, strain, and purpose with which it is publicly treated. In honest argumentation it would warrant no general inference or unfavorable comparison respecting American liberty of the press or the tongue.—There is not a community in Europe which would not have acted as the Kentuckians have done, or indeed with more prompt decision and coercion, if placed under the same circumstances."

From the True American.

EDUCATION IN VIRGINIA.

The education Convention in Virginia adjourned, after some days session at Richmond, on Friday week last.

It was attended by some of the ablest men, and was very fully represented from all sections of the State. Harmony and enthusiasm prevailed. A letter from a friend in Virginia, says, "a new era is dawning upon us; we are tired of the game of brag, and find that past greatness and being born of 'first families' will not make for us bread or give us character. We are in the mud, and we have quit praying to Hercules to help us—for the old rascal would only grin and do nothing, while we, chewing tobacco—whittling sticks, or cutting old boxes, and sitting on the shady side of the streets, talking politics, detailing gossip, or boasting of Virginia, did nothing ourselves. So we are rolling up our sleeves, and putting on our regular mud boots, and laying aside our coats, to go to work in earnest. If our determination only lasts!—That's the rub. I think it will—for it is neck or nothing, with us. If it does, niggerocracy will tumble down, and the thought of that makes me feel wolfish about the neck—so much do I long to be a free man and live in a free State. Look out, we'll beat you in Kentucky—except in mobs—and there you make a clean sweep,—for you hold them to be orderly and respectable."

We hope our friend's anticipations may be realized.—He is evidently in the best spirits. May they never be dashed by the selfishness of Slavery. We fear this, for it must be done away with, before any scheme of education can be successful.

Depopulation of Virginia.—A correspondent of the National Intelligencer, writing from Wilton, near Richmond, Va. says:

"It often seems to me that as yet there are no people here, and I wish, therefore, to see them come. I have to take up a spy-glass to see the houses of my neighbors, they are so far off, and yet so near am I to the capital of about 24,000 inhabitants, that I can see its spires and steeples, and almost hear the hum of its laborers. Back of me and below me, off the river as far as I have explored, I cannot find much else but woods, woods, woods. I ride for miles and miles in the forests, looking for people—and yet this is the first settled and oldest settled part of Virginia! The people have gone off; they have settled in Georgia, Alabama, Kentucky, Missouri, Mississippi, Louisiana, Florida: and now, as if there were too many people left, a bribe is held out to the rest to go to Texas! It is a shame that this beautiful country, so blessed in climate, and so little needing, only the fertilizing hand of man, should be without people. Here is a venerable river running past my door, older than the Hudson, which is now lined with towns and villages—much older than the Ohio, older in settlement and geography, I mean, but where are the people? For a hundred and fifty miles, from Richmond to Norfolk, the first explored river running into the Atlantic ocean, the home of Powhattan, and the scenes of the truly chivalrous John Smith—*where are the people?* Gone, I say, to the South and West; the trumpet is blowing among them now to go to Texas! Virginia has here depopulated herself to make homes elsewhere.

Richard M. Johnson, according to the positive statement of the Chicago News, was a regular subscriber to Benjamin Lundy's Genius of Universal Emancipation, from its commencement to the death of Mr. Lundy. The same editor believes that he contributed funds to sustain Lundy in his severest trials.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JAN. 8, 1846.

The Right of Suffrage.

Those who will, may enter into any lengthened argument to prove that the right of suffrage belongs as well to the colored man as to the white, but to me it seems sufficient for an Abolitionist to assert it as a neccessary sequence of his anti-slavery principles. Whether the right be an inherent one in man, or whether it be only a privilege which the State, at its good will and for reason shown, may bestow upon its subjects, in either case the negro stands on precisely the same footing with the white race. If a right, it belongs as well to the one as the other; if a privilege, it should be given on the same ground to each, without reference to any physical peculiarities. When we have said this, we have said all, for our first principle is the despised and forgotten axiom of the Declaration of Independence—"that all men are created free and equal." This we have settled long ago for ourselves, and however much it may be practically disregarded, it is a truth universally acknowledged, at least in the Northern States of this Union. On a lesser point involved in this, we have nothing but assertion, and leave those who maintain the contrary doctrine, to establish it if they can.

With those who assert that the negro is not a man, and find therein an apology for their own inhumanity, it is useless to reason. Such men are slaveholders at heart, and only want the opportunity to be so in fact. They have no reverence for man, for their self-knowledge teaches them nothing of true greatness. It is in vice alone that they can recognize the brotherhood of the human race, and even in that the spirit of selfishness and tyranny blinds them. They deny that the negro is a man, because they themselves have none of the elements of manliness, and because they hate him whom they oppress. But,

"Is he not man, though knowledge never shed
Her quickening beams on his neglected head?
Is he not man, though sweet religion's voice
Ne'er bade the mourner in his God rejoice?
Is he not man, by sin and suffering tried?
Is he not man for whom the Saviour died?
Belie the negro's powers:—in headlong will,
Christian! thy brother, thou shalt prove him still;
Belie his virtues; since his wrongs began,
His follies and his crimes have stampt him Man."

With the broad assertion, then, that to whatever right the white man is entitled, the negro is entitled also, we advocate the right of suffrage for the latter class, without condescending to take any other position than the declaration of a self evident truth.

By the present Constitution of this State, the right of suffrage is denied to the colored population, unless they are possessed of real estate to the amount of $200. The injustice is greater than if it were denied them altogether, for in granting it to a part, the right of all to possess it is acknowledged. As moral worth, and intellectual capacity, is not made the standard whereby the right is granted, and the fact of possessing a mere pittance in property is, the acknowledgement is made that there is no inherent objection to their possessing the right, but that it is only accidental. There is not in the Constitution of any of the States, a more odious distinction than this—one more entirely in accordance with the spirit of caste, more despotic in fact, or more atrocious in theory.

In the coming Convention for the revision of the Constitution of the State, this question will be settled, perhaps for many years to come. The colored people themselves are almost powerless, except by what moral influence they may exercise, to do anything in their own behalf. Excepting only the property-holders, they will be unrepresented in the Convention which is to form a law whereby they are to be governed. Upon the legal voters of the favored color, it must depend whether the fundamental law of the State shall be republican or despotic. For those who can conscientiously use the elective franchise, it is a matter for consideration what course should be pursued to ensure their rights to the colored population; whether the end proposed may be most certainly gained by adhering to that one of the two great parties which may be most favorable to the right, or by abandoning both of them, and giving their support to some third party. In pursuing the latter course, the nominees of the Liberty party might be voted for, should they have any, or separate candidates could be run without reference to any party nominations.

This question the "Liberty Press," a third party paper, published at Utica, calls a perplexing one. Doubtless it is to a third party man. The supremacy of party is with him, of course, paramount to all other considerations. It will not do for partisans to get accustomed to working out

it behooves the Liberty party to consider well before they are guilty. It would bring to a very sudden termination, a party which needs not any suicidal effort to anticipate its rapidly approaching dissolution.

There can be no reasonable doubt that the complexion of the Convention on this suffrage question, depends on the voting Abolitionists of the State. They hold the balance of power, and setting aside the expediency or inexpediency of separate nominations at other times, this seems an occasion when all men, not besotted by their love of party, must see that they can do most for our cause by using their power as a make-weight, to induce one party or the other,—for their interest's sake, if nothing else—to go for the right. Even if both parties are unprincipled, one or the other of them will be induced to put up candidates that may be depended upon, when they know that a minority sufficient to turn the scale in their favor, stand ready to give power to that party that shall nominate such candidates. No doubt, such a party in such a case, would be the Whigs, as, either from principle or expediency,—it matters not which, in this connection—they have become, to a certain extent, an Anti-Slavery party. It is almost certain they would succeed with the votes of Abolitionists, while without them they will, no doubt, be defeated.

But let credit be given when it is deserved, and hostility to the right be imputed where it justly belongs. If it is the duty of Abolitionists to act as a make-weight in a case where they can bring a party to do right by an appeal to their interest, it becomes still more their duty when a party is disposed to do right for its own sake.—The Democrats, through their presses, in various parts of the State, and in public meetings in this city, have taken their position in opposition to the restoration of the right of suffrage to the colored people. They should be opposed, then, at any rate, as the party of tyranny, worthy only of the detestation of every honest and free man. If, indeed, in any locality, they choose to refuse to submit to the dictation of such villainous resolutions as have been passed at Tammany Hall, and the vile overseerism of such papers as the New-York Globe, and Eastern State Journal, then they can be trusted, but not unless they repudiate openly, and with every evident sincerity the tyranny of their negro-hating masters. But a portion of the Whigs, on the other hand, have given evidence of their trustworthiness on this question. So far as they are true they are deserving of support. That portion of them which is represented by such presses as the New-York Tribune, and the Albany Evening Journal, is evidently determined to take a right position. Their candidates, no doubt, will be men who may safely be trusted with the rights of the colored people in the Convention. But that portion which is represented by the New-York Courier and Enquirer, and New-York Express, are as bitter in their hatred of the colored people, and as uncompromising in opposition to their rights as the very vilest of the most pro-slavery Democrats, and wherever these are in the ascendancy they are not to be trusted, unless their candidates have given previous proof of their integrity and good will. Give that portion, then, of the Whig party which is disposed to do right—and it is, by far, the majority—encouragement to do so, by refraining from the nomination of separate candidates, and holding out to them the hope of abolition votes, if their nominees are men in whom Abolitionists may confide.

I know that we expose ourselves to the charge of Whiggism by advocating such a course as this. But we are used to that, and shall not therefore be deterred from expressing sentiments which we believe to be true, and advocating measures on which we believe depends the success of the cause of the colored people in the ensuing Convention. For the Whigs we have no especial love, and as a party we have no great confidence in them. Nevertheless let us give them all the credit they deserve, and if by the wise action of the Abolitionists, the interest of the whole party can be made to harmonize with the good impulses of a part, nothing seems plainer than that the ascendancy should be given them by abolition voters. United there is strong hope of the right of suffrage being restored to the colored people; but divided the power will be in the hands of the Democrats, and we might as safely trust the question in the hands of a delegation from South Carolina, as in theirs.

As the Standard is read by many persons who still believe it right to go to the polls, for them these considerations are intended. I do not believe it would be right for the colored people to exercise the right of suffrage when they shall have obtained it, under the present pro-slavery Constitution of the United States. But I nevertheless believe it important that it should be restored to them by the Constitution about to be made. I believe it important, first, because it is their right to have it, and theirs to exercise it or not as they shall think best; and next, because the action of the Convention on this subject, must have an influence throughout the land on the question of Slavery. Every step toward recognizing the equality of all men is a step toward the extermination of the despotism under which the whole people now, both black and white, is laboring. The relation in which *non-jurors* stand to this Convention I have not of course meant to touch upon in this article. That may be a question for after-consideration.—G.

A Fugitive.

The Journal of Commerce tells a story of a colored man in a boarding house in this city, who was recognized by a gentleman as a fugitive slave. The poor fellow said "he would rather be shot than taken," and the boarders, pitying his distress, very naturally took measures to help him off, and when the officers arrived to arrest him he was *non est inventus*.

The Journal grows philosophical and lachrymose on this story, and cites the conduct of the boarders to show how anti-slavery we all are at the North. Most peculiarly conscientious are we, first, he thinks, and believe Slavery to be wrong in the abstract, but none of our business in the concrete; but when a fugitive happens under our very eyes to be the victim of the laws which we make, then the most reverend and pious Journal commends those, who forgetting "compromises," and abstractions, pity and relieve the hunted creature. An unenlightened mind would think that if the system of Slavery is one with which we have no right to meddle, when at such a distance from us, that we can keep the "compromises" without trouble to ourselves, that there is some obligation on these conscientious souls, to mind their oaths when the slaveholder needs the aid which they have sworn to give him. We are glad, however, that the Northern people are not so great scoundrels as they take their oaths they will be. We need some more proof of it though, than secreting a poor, weeping fugitive, who begs in an agony of tears for succor. It would need no very great effort, in common people, to get up a sympathy under such circumstances, though I do not doubt that it would take a great deal to move the stern virtue of David Hale.

Pro-Slavery in the Tribune.

Our neighbor had a severe rebuke, a few days since, for a travelling correspondent of the Morning News, for some wretched defence of the slave system. The rebuke was well merited and well given, and whether the Tribune was moved to it more by hatred of Slavery or dislike of a Democratic paper, and a chance to lay up a little Anti-Slavery capital for the Whigs, matters nothing to us; we are always glad to see a good hit at Slavery, come from what quarter and for what motive it may. As the Tribune deserves the credit of often bearing faithful testimony on this subject, any backsliding is the more observable. I will venture to say that it does not often meet with a more insidious, and, therefore, more dangerous defence of chattelism than is contained in the following extract from a letter which I cut from its own columns a few days since. It received not one word of comment from the editor, and though we may not therefore make him responsible for it, it is worthy of note that the correspondent of an opponent is a "craven, servile creature," for a fault for which his own correspondent goes unscathed. His slaveholding subscribers will pardon his castigation of Democratic pro-slavery, if he will give them a little Whiggish pro-slavery, unadulterated, occasionally to offset it. Here is the extract:

On my way to New Orleans, coasting along Louisiana and Mississippi, the cotton-fields and the cane-breakers, naturally suggested to my mind Slavery and the condition of its subjects. There being many planters on board, gentlemen perfectly willing to hear and talk on the subject of Slavery, I availed myself of their disposition to do so, to the end that I might be better able to judge of their character and disposition when tested by a question of such magnitude as that of Slavery confessedly is. A very large majority of the planters are as noble a race of men as the world can show. Loyal to the Constitution themselves, they expect a rigorous obedience to it from others. Slavery is not, in their estimation, the permanent and best condition of society, but under existing and powerful causes is unavoidable and irremediable at present and for some time to come. Southern men are more conservative than one would suppose, judging from common report. Washington, the Adamses, together with Hamilton and a host of others, stand much higher in their estimation than the heroes and gods of a more recent origin. The highly-wrought pictures of negro wrongs are not in keeping with the facts which the social condition of the negroes prove, nor with the relation between master and servant as they exist. It is much wiser to attribute the existence of Slavery to causes outside the will of man, and to seek the mode of lessening their potency, than to go on a crusade against a body of our fellow-citizens whose hands are seen and whose influence is felt in every great and good work throughout the length and breadth of the land. The plantations which I have visited afford abundant evidence of that comfort and exemption from care which assail so fearfully the unfortunate and unemployed of another color, and which is fearfully deteriorating the morals of the whole community in what are considered more highly favored regions. To close this part of my letter, permit me to say then, that I regard the existence of Slavery rather as a reflection on the limited nature of our resources for relief than on the want of philanthropy and love of justice, which we suppose to be rare virtues in this section of the country.

Gerrit Smith vs. Liberty Party.

"But, why are the adherents to the Whig and Democratic parties not to be trusted on the question of Slavery? For the simple reason that these are actual national parties, and that all such parties—that is, all parties made up of the South as well as the North, of slave-owners, as well as non-slave-owners—are, necessarily pro-slavery. The South, making Slavery her paramount interest, and always ready to sacrifice every other interest on the altar of that, will continue in—will come into—no party that assails Slavery. Hence there is not an actual national party in this land, whether ecclesiastical or political, which lifts a finger against Slavery."—*G. Smith's Letter to the Albany Patriot.*

That is it exactly. Mr. Smith should give the Standard due credit for it, however, as it has been said again and again in this paper. Let us make application of this very evident truth once more to the Liberty Party.

That party expects that when it shall have the Government in its own hands—when there shall be a third party President, third party Senators, and Representatives, Governors, Collectors, Postmasters, and Constables, that then Slavery will be abolished—how, precisely, we have never been able to get its editors to tell us—but somehow we must take their word for it. But preparatory to this consummation which no doubt they most devoutly wish and pray for, the party must become a *national party*. Not that it must necessarily include slaveholders within it, but it must become the largest of the two great parties into which the Union must always be necessarily divided. Now will Mr. Smith tell us how it is ever to reach that paradise of politicians—a majority? So long as Slavery exists it will be the paramount interest of the South; that interest will always prevent the South from coming into any party that assails Slavery; the hope of party spoil, if nothing else, will always ensure the South, while the Union lasts, a respectable minority at the North; the combined powers will be certain to keep the Liberty party out of power, so long as it is faithful to Anti-Slavery, supposing it should live long enough, and ever count enough in numbers to be considered even a respectable minority. If the hope of the slave, then, is in the ascendancy of the Liberty party, that hope may be reasonably considered to be as far off as never. If the party should ever be the dominant one, then, according to Mr. Smith's acknowledgment, it will be pro-slavery. Then we have this dilemma, which I recommend to the special consideration of all honest Liberty party men: The party can never abolish Slavery till it comes into power: it can never come into power till it becomes pro-slavery.

Again:

"Northern Whigs, and Northern Democrats, and Northern Methodists, and Northern Presbyterians, all well know, that, when acting with their Southern brethren—in other words, when acting in the capacity of national parties—they can keep peace with those brethren, only on the condition of maintaining silence on the subject of Slavery—only on the condition of treason to the slave. How long, Oh how long, ere they will repent of this thrice guilty peace!"—*Smith's Letter.*

"Slavery in, or Slavery out," says Alvan Stewart, "we go for the Union;" and just so long as Whigs, Democrats, and Liberty party men, echo the sentiment in word and in deed, by making one great national party, pledged to the support of Slavery, and so long as Liberty party men especially, and all others who profess any hostility to the infernal system, cover it up by remaining in connection with pro-slavery churches, so long will it be ere the nation "will repent of this thrice guilty peace."—When Northern Abolitionists shall refuse to act with "their Southern brethren," the Union will be dissolved, and until it is dissolved by the moral power of a strong and virtuous minority, and strong because virtuous, the majority of the Northern people will act with the South, for the protection of Slavery. How is it, gentlemen of the Bible politics, will you accept Gerrit Smith's reasoning, and the necessary conclusions to which it must lead?

Late from Jamaica.

By the kindness of our attentive friend at Kingston, we have received files of Jamaica papers to a late date. We find in them the following items of intelligence, which may be interesting to our readers. We may make some further extracts in future papers:

The railway between this (Kingston) and Spanish Town, has been running, since its opening, with the greatest success and safety, taking, on several occasions, upwards of 1,000 passengers per day, and yielding proportionately large returns.

That this island has been for some years past in an embarrassed and distressed condition, as compared with previous years of prosperity, is undeniable. The causes of the depression are sufficiently well known, but even were they not, it is not our present purpose to inquire into them, as we think they are disappearing, and that the country is receding from prostration towards a point of prosperity more culminating than at any previous period. The evidences of this are abundant. We speak not of freedom, for that is the cause; but the effects are apparent in the existence and prosperity of banking establishments, and of railways, in the projection of many public enterprises, in the superior morality and enlightenment of all classes, and in a variety of minor points, the surest, but perhaps the least striking of which are the many building improvements already completed, and now in progress in the most important part of our city.

The weather is dry, but the excessive heats of the day have considerably abated, while the nights are cool and pleasant.

Hill Coolies.—The following graphical sketch of these people is from the pen of a gentleman, who visited an estate in Vere (Hillside), where they were located. We confess that it is far more favorable than any we have yet seen in the Southside papers. Knowing it to be a faithful transcript of the impression on the mind of our correspondent, we should say that such people (could they be induced to make this their adopted country,) would be highly desirable in any locality:—

"The men were all but naked, the women dressed as modestly as English women; they are a smart, active, wiry, intelligent lot of fellows, and are always ready and willing to work or do anything, and are very particular in any new job to *know if they are doing it properly*; they work from daylight till 12 o'clock, when two hours are allowed them to cook and eat their victuals; they then return and work till dark, go home more like schoolboys than men, and sing half the night through; they are always very attentive to what is said to them; they are very respectful to their superiors, and apparently very happy among themselves; they are never idle, for during the time allotted to them in the middle of the day, no one, unless ill, is ever seen sitting at his ease. It was during this time that I arrived on the estate; some were cooking, some eating, some carrying wood, some water, others cutting ornaments out of wood, or forming bows and arrows out of bamboo, with which they are very expert, and often carry home birds. Our very zealous and soul-loving Baptist Missionaries have a fine opportunity of exercising their talents, for the poor Coolie's only regret, as far as I am able to learn, is, that he is not allowed to work on Sundays—they cannot live idle. It is unfair, even, to class them with the Africans, there is not a particle of the negro about them; they have fine heads, aquiline noses, and long straight hair; their eyes, too, are particularly good.—*Cornwall Chronicle.*

Southern Free Trade.

The South is opposed to a tariff, because she thinks it is the interest of the North to have one. She was once as strongly opposed to free trade, because the capital of the North was chiefly invested in commerce, and hardly at all in manufactures; or to state the fact more philosophically, she finds that she is never flourishing under free trade or tariff, and so advocates one policy or the other, as both fail her alternately, and thus arrays herself against the North, which can flourish under either, if she is only let alone. The present policy of the South is free trade. She is loud in her condemnation of the slavery of Northern manufactures—and it is bad enough, God knows—and actuated by a generous love for the poorer classes, exclaims against the tyranny of capitalists, and is loud in her advocacy of the rights of labor. Of course all this is not meant to have any reference to the "Peculiar Institution:"—*That* is south of Mason and Dixon's line, and not in Lowell, and who ever heard of anything done or said at the South, being either wrong, ridiculous, or even bordering on the impudent?

Here is the present Southern creed in little, and brought down to the comprehension of the narrowest understandings. It is in the words of one J. M. Wadsworth, an independent Democratic candidate for Congress, from Louisiana. He says:

"*I am opposed to the Tariff, but I am* NOT *opposed to the Duty on Sugar.*"

MR. MCNULTY has been acquitted on the main count of the indictment against him for embezzling the public funds. The case was dismissed without trying him on the other counts.

"ET TU BRUTE."—Thomas Earle says, in a late number of the American Citizen, the Liberty party departs as widely from its professions as either the Whig or Democratic party. "Save us from our friends"!

NOTHING TO DO WITH IT.—Jesse D. Bright, Senator elect from the so-called free State of Indiana, is said to be a slaveholder. He owns a number of slaves in the neighboring State of Kentucky.

☞ Horace Greeley proposes Columbia as a new name for the United States. We may as well keep the old name as long as it is a true one; we shall get rid of it fast enough when we get rid of the accursed fact it stands for.

CAPITAL PUNISHMENT.—*The Ottawa Free Trader* is in favor of hanging by wholesale. He says:

"At a great Whig anti-Texas, Anti-Slavery meeting in Massachusetts, it was resolved that 'disunion must and will come;' and we hope so too, and that it will be the disunion of the bodies and spirits of some of these traitors, brought about by some competent hangman."

Congressional.

Congress.

On the 29th ultimo the Senate did nothing but listen to some resolutions relative to our right to Oregon, to 54 degrees 40 minutes, which were laid over.

In the House the time was chiefly spent in debate on the question of an appropriation for, or abolishing the folding room. There was also some talk about naturalization and Nativeism. A Message was received from the President, announcing that he had signed the resolutions for the admission of Texas. The Speaker also signed the bill for extending the laws of the United States over the new State. A bill was passed providing that there be one Port of Entry, Galveston, with a Collector, who shall receive a salary of $2,000 per annum, with Corpus Christi, Metagorda, Velasco, &c. as Ports of Delivery.

December 30th.—In the Senate, Mr. Hannegan offered the following resolutions:

Resolved, That the country included within the parallels of forty-two degrees and fifty-four degrees forty minutes north latitude, and extending from the Rocky Mountains to the Pacific Ocean, known as the Territory of Oregon, is the property, and part and parcel of the territories of the United States.

Resolved, That there exists no power in this Government to transfer its soil and the allegiance of its citizens to the dominion, authority, control, and subjection of any foreign Power, Prince, State, or Sovereignty.

Resolved, That the abandonment or surrender of any portion of the Territory of Oregon would be an abandonment of the honor, character, and the best interests of the American people.

A debate arose, on these resolutions, in which several members participated. Mr. Calhoun declared himself in favor of a pacific course. He approved of the offer of this Government to Great Britain of the 49th parallel, as the boundary. He offered the following series of resolutions:

Resolved, That the President of the United States has power, "by and with the advice and consent of the Senate, to make treaties, provided two-thirds of the Senate present concur."

Resolved, That the power of making treaties embraces that of settling and fixing boundaries between the territories and possessions of the United States and those of other powers, in cases of conflicting claims between them in reference to the same.

Resolved, That, however clear their claims may be, in their opinion, to "the country included within the parallels of 42 degrees and 54 degrees 40 minutes, north latitude, and extending from the Rocky Mountains to the Pacific Ocean, known as the Territory of Oregon," there now exists, and have long existed, conflicting claims to the possession of the same between them and Great Britain, the adjustment of which have been frequently the subject of negotiation between the respective Governments.

Resolved, therefore, That the President of the United States has rightfully the power, under the Constitution, by and with the advice and consent of the Senate, provided that two-thirds of the members present concur, to adjust by treaty the claims of the two countries to the said territory, by fixing a boundary between their respective possessions.

Resolved, That the President of the United States, in renewing the offer, in the spirit of peace and compromise, to establish the 49th degree of north latitude as a line between the possessions of the two countries to the said territory, did not "abandon the honor, the character, and the best interests of the American people," or exceed the power vested in him by the Constitution to make treaties.

After a long debate the resolutions were laid on the table to be taken up hereafter.

In the House the debate on Nativeism continued. The resolutions from Massachusetts on the naturalization laws, under which the debate arose, were at length referred to the Committee on the Judiciary.

Dec. 31.—Nothing of any consequence was done in either House.

Jan. 1.—Neither House in session.

Jan. 2.—The Senate not in session.

In the House, Mr. CUNNINGHAM, of Ohio, introduced a series of resolutions similar to those introduced by Mr. Hannegan in the Senate, declaring that negotiation with England about Oregon had ceased, and that no compromise could be effected. He moved to suspend the rules for the purpose of acting on these resolutions.

The Yeas and Nays were ordered on the suspension, and resulted, yeas 75, nays 89.

The Committee on the Military reported a bill raising two regiments to facilitate emigration to Oregon, &c.—Upon this a very exciting debate arose.

We give below the greater portion of the speech of Mr. Adams, as reported for the Tribune:

I do not see any testimonials of the probability of a war at this time; but, if any danger is apprehended by any gentleman here, it appears to me that the very first measure to be taken—that which should precede all military measures of any kind—is to give notice to Great Britain that we mean to terminate the existing joint occupancy of Oregon. That is the first measure to be taken. How can gentlemen apprehend war otherwise? Does Great Britain tell us that she shall take offence at the continuance of the treaty of joint occupancy? She does not, though I have heard of some question being made in England whether they shall not give us notice of the termination of the joint occupancy. Yet it is not a joint occupation, and I have been surprised at the language held by some gentlemen on the subject. The treaty acknowledges no occupation of the territory by either party; it is a commercial convention for free navigation, but it does not admit by either party the occupation of one inch of territory by the other. It is no occupation. But, whatever it is, neither party can permanently occupy the country, without notice to the other to terminate the convention of commerce and trade, which would not be permitted without such convention. It is not a treaty of joint occupation; it is a treaty for the exercise of navigation rights, commercial rights, and trading rights with the Indians. It precludes the occupation of the country by either party. Exclusive occupation cannot be assumed by either without notice. Of all the measures for occupancy and for assuming jurisdiction over citizens of the United States who have gone into Oregon, and are there in actual possession, notice is the first thing. Twelve months after that notice shall have been given, the right will accrue to the United States to occupy any part of the territory they may think proper.

In the bill which passed at the last session I myself moved, as a first section to the bill, that such notice should be given. The House did not think proper to agree to it, and passed the bill without any notice.

Mr. C. J. INGERSOLL. No; it was put into the bill at the last moment.

Mr. ADAMS. But the bill did not pass the Senate, and so the insertion was immaterial. But it is a material fact to me, because I proposed it as constituting the first section of the bill. I declared myself ready then, and I am ready now, to give such notice. [Great sensation.] I hope it will be given, and that we shall do it as the first measure to be taken—to be followed afterwards by a *real occupation of the whole territory.* [Great sensation in the House, and an incipient clap, which, however, was promptly arrested by the Speaker, who called loudly to order.] But it is indespensable that we shall first give notice.

The gentleman from Illinois, (Mr. Douglass,) says that it appears to him there is a game playing here—a remark which is quite incomprehensible to me. I shall not inquire to what the gentleman alluded, but I confess I was very much surprised to hear that the Committee on Foreign Affairs will not report to the House such notice.

Mr. C. J. INGERSOLL. I know of no member of that Committee who has said so.

Mr. DOUGLASS. I said so, because I had heard that such was their determination.

Mr. ADAMS resumed. I have heard it from various quarters; and, if the report is delayed much longer, I shall believe it. [A laugh.] If it is so, I shall deplore it; I shall deeply regret if a majority of that Committee shall not be ready to give that notice. All the other measures must depend on that. While we sit talking here about regiments of riflemen, and regiments of infantry, and stockade forts, and sappers and miners, and pontoniers, Great Britain is arming her steam vessels, equipping her frigates and line-of-battle ships, and sending troops over here to be ready. *I would press a resolution giving the notice* THIS DAY, if I hoped that a majority of the House could be obtained to effect the measure.

Mr. WENTWORTH here moved that the rules be suspended to afford an opportunity for such a motion; but the motion was pronounced to be out of order.

Mr. ADAMS resumed. I feel myself scarcely authorized to hope that I should be successful should I make the motion. But for this I would have moved it on the first day of the session. Because I have so profound a sense of the duty of adhering to treaties, I feel debarred from the least act of hostility, or even from meeting hostility manifested elsewhere, till notice shall have been given. While our convention remains, I will vote no increase of the army or navy, no fort or stockade, no riflemen, no infantry, no sappers, or miners. All must depend on that. If this bill shall be made the special order for Tuesday, I hope it will be arranged by the gentlemen who manage the business of this House, that the question of giving notice shall come up on the same day, and shall be taken up before anything else. It is mere wasting of time, and whistling to the wind, to talk about raising a military force until our conscience is clear from the obligation of the convention.

And it does not follow that, if we give notice, there must of necessity be war; nor does it even follow that we shall then take possession. It will only be saying to Great Britain: After negotiating twenty years about this matter, we do not choose to negotiate any longer; we shall take possession of what is our own; and then, if to settle the question what is our own, you wish to negotiate, we will negotiate as long as you please. *We may negotiate after we take possession.* [Much laughter.]—That is the military way of doing business. [Increased merriment.] When the great Frederick came to the throne of Prussia, his father had prepared and equipped for him an army of an hundred thousand men. Meeting, shortly after, the Austrian Minister, the latter said to him: "Your father has given you a great army; but our troops have seen the wolf: yours have not." "Well, well," said Frederick, "I will give them an opportunity to see the wolf." Frederick then added in his memoir: "I had some excellent old pretensions to an Austrian province, which some of my ancestors had owned one or two hundred years before, and I sent an ambassador to the Court of Vienna stating my claim, and presenting a full exposition of my right to the province. The same day my ambassador was received in Vienna I entered Silesia with my army." [A laugh.] So you see that on the very day his army entered Silesia, he gave notice to the Court of Vienna that the convention for the joint occupation of Silesia was ended. [Loud and prolonged laughter.]

I say, therefore, that I hope the first measure adopted by Congress will be to give, in the most solemn manner, the notice to Great Britain which the treaty requires; then the coast will be clear for us to do what we please. It does not, I repeat, it does not follow as a necessary consequence that, because we give this notice, we must take possession, though it is my hope that we shall. It does not necessarily draw after it a war; and if Great Britain chooses to take such notice as an act of hostility on our part, and forthwith commence hostilities on hers, we have been told that we shall all be but one party, and God Almighty grant that it may be so! If it shall be so, the war will have less of those very extraordinary terrors which my friend from South Carolina (Mr. Holmes) has now just discovered, notwithstanding the extreme military propensities which he manifested on this floor last year.

The gentleman was a most valiant man when Texas was in question. But I shall draw no comparisons as to what we witnessed then and what we see now; but this I will say, that I hope, if war shall come—which God forbid, and of which I entertain no fears at all—the whole country will have but one heart and one united hand. And of this I am very sure, that in that case Great Britain will not long occupy Oregon, or anything else North of the Canada line. (Great sensation, and incipient indications of applause.) But if you will agree to give notice, strong as is my horror of war, and of all military establishments, if there should then be the breath of life in me, I hope I shall be willing to go as far as any in making any sacrifice to render that war successful and glorious. I can say no more. But, till notice is given, I am not prepared to vote any preliminary measure of a military kind. I suppose, however, that we may, without giving notice, extend our laws and our protection to our brethren who have settled at least in that part of Oregon which is not claimed by Great Britain; but there can be no need of increasing our army and our navy, in order to do that. I hope that such an act will not be offensive to Great Britain, and that she will not think of going to war about it.

But, if we are going to take actual occupation of the country, then some additional force will be needed to our army, and in that case, however unwilling I have ever been to increase our military establishment, I think I should get over my difficulties especially if a disposition should be manifested by Great Britain to take offence at the measure I have just mentioned. All our military preparation must depend on notice to Great Britain; we must not have our hands and feet bound; the obligations of joint occupancy must be dissolved, and we left free to act according as the interests of our country may require. * * * * * * *

The reception of this speech caused some excitement and anxiety in this city, as it is feared that the war spirit will receive a fresh impulse from the position taken by Mr. Adams, and the influence which he exerts over many minds. It is singular that any people should allow themselves to be disturbed by the vagaries of a man, who, with all his love of popularity, likes always to say and do things, more from a factious love of opposition, and the wish to create astonishment, rather than from any high principles of action or exalted love of country.

January 3d.—The Senate did little to-day. Among other bills introduced was one by Mr. Dickinson, of New-York, for the improvement of the Hudson River. The Senate then went into Executive session.

The House was occupied all day with the Oregon question.

This Week's Paper.

FOURTH PAGE.—*Poetry*: The Pilgrim's Vision. *Miscellany*: The Politics of the New Testament (continued); Whom shall we Hang; John Quincy Adams on Capital Punishment; Death Warrant of Jesus Christ; Type Composing Machine; Epitome of War; Deferred Items.

FIRST PAGE.—*The Peculiar Institution*: Atrocious Cruelty to a Slave; The Slave-Trade in Africa. *Pro-Slavery*: Lyell on American Slavery; Progress of Fanaticism; Instruction of Colored People—Recent Action of Lexington Presbytery. *Selections*: Dominica and Hâiti—Mr. Hogan's Secret Mission—More Annexation; Salome Muller, the German Girl (*concluded*); The Indian Race.

SECOND PAGE.—The American Free Produce Association; An Interesting Fugitive Case; One Blood and One Brotherhood; Virginia Nobility—Education; An Interview with Miles Standish; Cassius M. Clay's Reply to R. M. Walsh; Education in Virginia.

GENERAL INTELLIGENCE.

General Items.

Illinois—The Mormon Counterfeiters, &c.

SPRINGFIELD, Ill. Dec. 18, 1845.

There seems now to be no prospect of a special session of the Legislature this winter. The census returns are nearly all in, and show the population of this State to amount to about 650,000—a gain of some 170,000 inhabitants in five years. This will satisfy you, that although Loco Focoism sits upon the State like night-mare, emigrants cannot overlook the great advantages which her beautiful and fertile prairies offer to the cultivator.

The U. S. District Court—Judge Pope presiding—is still in session. A fearful disclosure has been made before the Grand Jury—no less than the fact that "*the twelve*" leaders of the Mormons have been engaged in counterfeiting the coin of the United States. The disclosures—to those who had any confidence in Mormon virtues—are astounding. It appears that the Holy Twelve have long had a bogus press in operation, and which was worked by these holy rascals themselves. They called it among themselves, "The land Office Press."

This I will explain. Uncle Sam, at the sales of public lands, will receive nothing in payment but specie. The holy twelve, on such occasions, pack up their spurious coin in bones—start off a wagon with it, together with some light articles, shoes, or calicoes, having the appearance of a peddling expedition. As soon as they get into the land district, where specie is wanted, they exchange their specie, which is readily done, for paper:—that accomplished, return for another supply. This is done as long as there is a demand. The spurious coin, from the adulterations and labor, is worth or costs the holy brotherhood about 27 cents the dollar. The article they make must be a very clever one. No doubt a very considerable portion of the money in some parts of the country, where the Mormons perform their operations, is spurious; yet little or none of the counterfeit has been detected.

The Grand Jury, of course, indicted "*the twelve*," (perhaps I should be more correct in saying *ten* of the twelve,) and the Marshal immediately communicated the fact to Gov. Ford, and asked him for the assistance of a force to enable him to arrest the culprits. *The Governor refused.* On this fact I offer no comments. The Marshal, it is now said, will proceed to Nauvoo for the purpose of arresting the indicted, with the hope of obtaining a posse in Hancock county sufficient for the purpose. If he cannot succeed, it is understood that he will apply for a United States force at the Jefferson Barracks. But before that takes place the "holy" rascals will make themselves scarce.

Don't you think, Mr. Greeley, that these Mormons will make a sorry nucleus on which to build a great enlightened and virtuous republic on the shores of the Pacific? Do you suppose, because the founders of some of the greatest republics and empires in ancient times were great rascals, such facts are precedents for permitting these Mormons to start an independent community within our territory of Oregon?—*Tribune.*

Farther from Buenos Ayres.—In our paper of yesterday it was inadvertently stated that a part of the troops on board H. B. M. ship Resistance "had been landed at Montevideo, where they kicked up a row, in which several lives were lost." The troops had not been landed at all. On the 4th of October a celebration was got up at Montevideo by Vasquez, and among the decorations exhibited in the Plaza, there appeared an Indian in the act of bursting his chains and trampling upon the arms of Spain. This displeased the Spaniards, who assembled in a body and destroyed the offensive decoration. The Orientals, however, restored it, but the Spaniards, to the number of 500, assembled on the night of the 6th, and in spite of all opposition again destroyed it, and placed the Spanish flag among the decorations, amid loud cheers for Queen Isabella. In this affair three lives were lost. Mr. Ouseley, the British minister, having no instructions in reference to the troops on board the Resistance, at the request of Vasquez, taken in connection with the riot, it was said, would assume the responsibility of landing the troops for the purpose of preserving order. The Resistance, as stated yesterday, was bound to the Cape of Good Hope, and her appearance on the South American coast had no reference to the operations going on there, and consequently Mr. Ouseley had no instructions concerning her.—*Boston Post.*

Shocking Inhumanity.—The Louisville Journal states that, about ten years ago, a lunatic of Monticello, in that State, was sent by his family to the Lunatic Asylum at Lexington. On his arrival at that institution, or shortly afterward, he appeared so calm and rational that the Superintendent or managers sent him home. At home he became violent, and his family determined to dispose of him so that he should trouble them no longer. Accordingly they built, near their own residence, a very small and strong block-house, and around that another, thus making a double block-house. They left a narrow opening, through which they thrust the lunatic, and, when he was in, they built up the opening, leaving a little orifice just large enough to admit of his food being extended to him. And in that horrid prison, for ten long years of heat and cold, the wretched lunatic has been kept by his own family, with no bedclothes, no fire, and no hope of escape except through the gate of death.

Meeting of Slaveholders.—The citizens of Queen Ann's county, Md. are to hold a public meeting on the 6th of January, at Centreville, to adopt measures to prevent the escape of their slaves by means of abolitionists.

The Massachusetts Society for the Abolition of Capital Punishment will hold its anniversary in Boston on the 14th inst. During the day addresses will be made by friends of the cause, and in the evening an oration will be delivered by Hon. Robert Rantoul, the early and indefatigable friend of the reform in which the society is engaged.

Hon. James Thomas, ex-Governor of Maryland, died at his residence in St. Mary's county, on Christmas day, in the 62d year of his age. He died of typhoid fever.

The City of Roxbury.—The people of Roxbury, Mass. in town meeting, on Monday last, voted to petition the Legislature for a city charter.

Very Late from Hayti.—The schooner Silas Wright, Capt. Conklin, arrived on Saturday from Port au Prince, with advices to the 13th ult.

We learn from Captain C. that the French Admiral had determined to blockade Port au Prince and bombard the town, if the Haitians did not pay $16,000 as an indemnity to the French Consular Agent recently driven thence.—*Herald.*

Late from Texas.—On the 15th instant, the first election under the new Constitution took place. The vote in Galveston stood:

Governor.		*Lieut. Governor.*	
J. P. Henderson	322	A. C. Horton	269
J. B. Miller	13	N. H. Darnell	68
Senator.		*Representatives.*	
T. F. McKinney	281	Israel S. Savage	331
John Warnep	154	James Cronican	294
B. C. Franklin	148	Hugh McLeod	278
		Wm. M. Carper	116

Not complete—the result will not be changed.

In relation to the views of the gentlemen elect, (says the *Civilian,*) relative to the election of United States Senator, we state that the Senator is not pledged, though it is believed he will vote for General Houston, while both the representatives were run as Houston men. In all the Eastern and middle counties from which we have heard, there was scarcely a candidate in the field opposed to the election of General Houston as Senator. Of his election there can be no doubt.—*N. O. Picayune, December 25.*

Great Suffering on the Mississippi River.—The New Orleans Picayune says that there is great suffering among the German emigrants, at different points on the Mississippi, above Memphis. At Cairo, there are some two thousand of them congregated—unfortunate strangers, who have been left there from snagged boats, and from the impossibility of ascending on account of the ice—and not only have they suffered incredibly from want of food and shelter, but a dysentery of a malignant type has broken out among them, carrying off great numbers. On an island, some distance above Memphis, upwards of one hundred emigrants have been left by the sinking of a boat, and they were said to be entirely destitute of both food and fuel, and without a boat to reach the shores of the river.

From St. Domingo.—The schooner Lorch, Captain Robinson, arrived at Charleston on Monday morning, from Port Paix, (St. Domingo,) in distress. He states that previous to his departure, the French army had returned from the Spanish part of the Island to the Cape; and that the Dominicans had taken a fort on the frontier, and put the whole garrison, consisting of about 160 Haitians, to death.

Haiti.—By an arrival at Philadelphia from Cape Haitian, the United States Gazette has advices confirming the news received here by the Hecla, Capt. Hoyt. The particulars of the ordering away of the French Commercial Agent, are fully stated, and somewhat unfavorable remarks concerning his character, are indulged in. Cape Haitien has been formally declared the capital, and all the officers of the Government have been ordered to reside here. The Haitian fleet, consisting of a corvette and five schooners, has been added to by the purchase of the schooner "Nonpareil," of Philadelphia. Coffee continued to advance in price.

Capital Punishment, &c.—Two bills are before the Tennessee Legislature, connected with this subject. The first, proposing to abolish capital punishment, instituting in its place, imprisonment for life; the second, directing the execution of criminals to be made in the enclosures, or the prison house. The Orthopolitan urges the passage of the former with zeal; if that should fail, it would then favor the latter.

Mr. Moulton, in our State, (Ohio,) has introduced a bill for the abolition of capital punishment. No definite action has yet been taken on the subject.—*Cincinnati Gazette.*

Mormon Movements.—Governor Ford has been importuned to remove the military force from Hancock, stationed there to prevent farther attacks between the Mormons and their enemies. Taking the advice, however, of the gentleman to whom he committed the duty of directing the operations of the small body of troops, he declines to do so, under the belief that the withdrawal, acting as they do in the capacity of a strong police force, would be the signal for the recurrence of hostilities, to suppress which the aid of a large number of men would be required.

A Jail on Fire.—The Whitesboro' Jail took fire accidentally, yesterday morning early. But the village was soon alarmed, and by well directed efforts the fire was got under. The prisoners, strange to tell, who were released, rendered efficient service, and when the flames were extinguished, returned voluntarily to their cells!—*Albany Eve. Jour. Tuesday.*

Later from Mexico.—The New Orleans Picayune of the ult. gives the following important item of intelligence:

"Letters have been received in this city from Mexico via Pensacola, stating that a minister from the government of that country has proceeded on to Washington, with instructions to settle on a boundary line between Mexico and the State of Texas, and such an one as will give full satisfaction to our government."

A mistake.—A paragraph is going the rounds of the papers to the effect "that the slaveholders having driven us and our press out of the State are making it a precedent to do the same with other presses." It is true they have stolen our press—and there are men enough in *Lexington* to *put* us out!—but here we are, and there are not men enough in *Kentucky* to "*drive*" us out of the State!!—*True American.*

Conviction and Sentence.—Thomas, one of the persons indicted for the murder of Edwards, at Bourneville, near Chillicothe, was tried at the recent term of the Supreme Court for Ross County—found guilty and sentenced to be hanged on the 6th of March next.—*Columbus (O.) Journal.*

Married,

In New Brighton, Beaver county, Pa. on the 21st of December, at the house of Milo A. Townsend, STEPHEN S. FOSTER, of New Hampshire, to ABBY KELLEY of Massachusetts."

NOTICES.

WINDHAM COUNTY ANTI-SLAVERY SOCIETY.

A meeting of the Windham County Anti-Slavery Society will be held at Brooklyn village, on

Poetry.

THE PILGRIM'S VISION.

BY OLIVER WENDELL HOLMES.

[Recited at the Pilgrim Dinner at Plymouth, on the 22d.]

In the hour of twilight shadows
The Puritan looked out—
He thought of the "bloudy Salvages"
That lurked all round about,
Of Wituwawmet's pictured knife
And Pecksuot's whooping shout—
For the baby's flesh was tender,
Though his father's arms were stout.

His home was a freezing cabin,
Too bare for the hungry rat,
Its roof was thatched with ragged grass,
And bald enough of that;
The hole that served for casement
Was glazed with an ancient hat,
And the ice was gently thawing
From the log whereon he sat.

Along the dreary landscape
His eyes went to and fro,
The trees all clad in icicles,
The streams that did not flow—
A sudden thought flashed o'er him—
A dream of long ago—
He smote his leathern jerkin
And murmured, "Even so!"

"Come hither, God-be-Glorified,
And sit upon my knee,
Behold the dream unfolding,
Whereof I spake to thee
By the winter's hearth in Leyden
And on the stormy sea—
True is the dream's beginning—
So may its ending be!

"I saw in the naked forest
Our scattered remnant cast,
A screen of shivering branches
Between them and the blast;
The snow was falling round them,
The dying fell as fast;
I looked to see them perish,
When lo! the vision passed.

"Again mine eyes were opened,
The feeble had waxed strong;
The babes had grown to sturdy men,
The remnant was a throng;
By shadowed lake and winding stream,
And all the shores along,
The howling demons quaked to hear
The Christian's godly song.

"They slept—the village fathers—
By river, lake and shore,
When far adown the steep of time
The vision rose once more;
I saw along the winter snow
A spectral column pour,
And high above their broken ranks
A tattered flag they bore.

"Their Leader rode before them,
Of bearing calm and high,
The light of Heaven's own kindling
Throned in his awful eye;
These were a Nation's champions
Her dread appeal to try;
God for the right! I faltered,
And lo! the train passed by.

"Once more—the strife was ended,
The solemn issue tried,
The Lord of Hosts, his mighty arm
Had helped our Israel's side.
Gray stone and grassy hillock
Told where her martyrs died,
And peace was in the borders
Of Victory's chosen bride.

"A crash—as when some swollen cloud
Cracks o'er the tangled trees!
With side to side, and spar to spar,
Whose smoking decks are these?
I know Saint George's blood-red cross,
Thou mistress of the Seas;
But what is she whose streaming bars
Roll out before the breeze?

"Ah, well her iron ribs are knit,
Whose thunders strive to quell
The bellowing throats, the blazing lips
That pealed the Armada's knell!
The mist was cleared—a wreath of stars
Rose o'er the crimsoned swell,
And wavering from its haughty peak,
The cross of England fell!

"O, trembling Faith! though dark the morn,
A heavenly torch is thine;
While feebler races melt away,
And paler orbs decline,
Still shall the fiery pillar's ray
Along thy pathway shine,
To light the chosen tribe that sought
This Western Palestine!

"I see the living tide roll on,
It crowns with flaming towers
The icy capes of Labrador,
The Spaniard's 'land of flowers!'
It streams beyond the splintered ridge
That parts the Northern showers,
From eastern rock to sunset wave
The Continent is ours!"

He ceased—the grim old Puritan—
Then softly bent to cheer
The pilgrim-child whose wasting face
Was meekly turned to hear;
And drew his toil-worn sleeve across,
To brush the manly tear
From cheeks that never changed in wo,
And never blanched in fear.

The weary pilgrim slumbers,
His resting-place unknown;
His hands were crossed, his lids were closed,
The dust was o'er him strown,
The drifting soil, the mouldering leaf,
Along the sod were blown,
His mound has melted into earth,
His memory lives alone.

So let it live unfading,
The memory of the dead,
Long as the pale anemone
Springs where their tears were shed,
Or raining in the summer's wind
In flakes of burning red,
The wild rose sprinkles with its leaves
The turf where once they bled!

Yea, when the frowning bulwarks
That guard this holy strand
Have sunk beneath the trampling surge,
In beds of sparkling sand,
While in the waste of ocean,
One hoary rock shall stand,
Be this its latest legend—
HERE WAS THE PILGRIM'S LAND!

Who never doubted never half believed.
Where doubt there truth is; it is her shadow.

Festus.

Miscellany.

From Tait's Edinburgh Magazine.

THE POLITICS OF THE NEW TESTAMENT.

(CONTINUED.)

The Gospel is, then, an appeal to the many, the millions, the common people; assumes a capacity in the common people receptive of the deepest and weightiest of moral truths. It is more than this. It is an appeal to the many against the few,—to the people *against their rulers*. Such, taken historically, is the most obvious external aspect of the public preaching of Jesus. It was a stirring up of the soul of the Hebrew commonalty into protest and spiritual revolt against a vicious ecclesiastical Government. It was an endeavor to create in Palestine an enlightened public opinion, a pure and earnest public morality, adverse to the influence of the constituted authorities, and to the permanence of the existing order of things. That it was infinitely more than this,—that this politico-moral feature of the teachings of Jesus was by no means the whole, nor even the chief part of their significance,—we have, of course, no intention to deny. Still, it *was* this: to say that Christianity does present this aspect, among others, is simply to state an historical fact. Jesus of Nazareth taught the Jewish people, with the utmost freedom and plainness, a morality subversive of the influence of their rulers; taught them to distrust those rulers as "blind," and to scorn them as "hypocrites." Here, then, we have another great political truth, resting on the highest authority, and exemplified in the most illustrious of precedents.—The Gospel consecrates the principle of moral-force agitation. It recognizes the right and duty of insurrection,—the insurrection, that is, of the heart and understanding against hypocrisy and falsehood,—though the hypocrisy and falsehood sit in the very seat of Moses, and are environed with the *prestige* of antiquity and legitimacy. It keeps no terms, except those of truth, with consecrated turpitude, and legitimate old-established iniquity. It brings human authorities, the most reverend and time-honored,—human institutions, the most securely hedged round by tradition, popular veneration, and the use and wont of ages, to the test of eternal and divine moralities, proclaiming that every tree not of God's planting shall be rooted up. It speaks the plainest truths about public men in the plainest way. "Hypocrites," "extortioners," "serpents," "vipers," "children of hell,"—such is the dialect in which the New Testament speaks of corrupt and unprincipled rulers. The spirit of the book is that of antagonism to existing ideas and established authorities. The first preaching of the Gospel drove constituted authorities mad with rage; scared a guilty tetrarch, and made a Roman governor tremble; and its written page* denounces the oppressions and frauds of "rich men" of the landlord class, in a tone which now-a-days would be thought to savor of the League, or even the Charter. What, precisely, may be the meaning of, "Let every soul be subject to the higher powers," we do not here undertake to say; but the meaning of this and similar texts clearly is *not* that they to whom Providence has given the power of instructing the minds, and stirring the hearts of their fellow-men, are to shrink from denouncing public immoralities, and agitating against public wrongs. Never was a greater mistake than that which is made when despots and aristocracies encourage poor people to read the Bible, in the hope of quieting them down under oppression. For any such purpose the Bible is about the unfittest book in all literature. Whenever the Bible is read with the understanding and the heart, it will strengthen men's sense of right, and quicken their sensibilities to wrong—sanctify what tyrants call "sedition," by the example of a long line of agitators of the prophet and apostle class—and consecrate, as religion, a sturdy, defiant opposition to all manner of Pharaohs, Ahabs, Herods, Pilates, and Chief Priests.

The Politics of the New Testament are *anti-hierarchical*. The whole book is an emphatic proclamation of religious equality; not that mere equality of sect with sect, which seems to be at present our current interpretation of this "peculiar doctrine of the Gospel," but the equality of man with man. The Christian religion knows nothing of human priesthoods—other than the priesthood that is common to all good men and true, who render to their Maker the sacrifice of worthy deeds springing out of honest hearts. Not to a select and episcopally-ordained few, but to "strangers scattered abroad," does the Gospel address the honorable title of a "holy priesthood, to offer up spiritual sacrifices." Christianity broke down the old priestly monopoly—Jewish and heathen—and made every man "king and priest unto God" on his own account. It neither recognizes nor constitutes any sacerdotal caste, any spiritual aristocracy, (Episcopalian, or Presbyterian,) any order of men standing in *ex-officio* relations to Deity. It makes the relation of man to God individual and immediate. The Christianity that lifts a mitred front in courts and parliaments, is not the Christianity of Christ. Uppermost rooms at feasts, chief seats in synagogues, and all the other great and small prizes of ecclesiastical ambition—including the "Rabbi, Rabbi," (or, as we phrase it, Very Reverend, Right Reverend, Most Reverend,)—are discarded and disowned by Him whose kingdom is not of this world. Marvellous it is how not the spirit only, but the very letter of the New Testament, is set at naught by our modern priesthoods. Christ said, in that grandly-awful *concio ad populum*, which closed the series of his public teachings, "Call no man your Father upon the earth:" yet "Father" "Right Reverend Father," "Right Reverend Father in God," is the style and title of modern Christian Episcopacy.—Why do not they, for very shame's sake, score out the text at once, as an heretical interpolation?

The Gospel is a consecration of the principle and spirit of *Protestanism;* of the principle and spirit of free inquiry in matters of religious belief, of individual earnestness in moral conduct, of progressive reform in social institutions. Christianity makes no account of legitimacy, antiquity, or majorities. It is a protest for the practical spiritual needs of "the hour that now is," against the tyranny of traditions inherited from the past. Such a thing as the fastening of the creed of one generation on the faith of all succeeding ones, in *secula seculorum*—hedging round pulpits and university chairs with subscription to *dead* men's articles of belief, (though the articles should happen to be all true,) is a proceeding utterly opposed to its free and onward spirit. Christianity is a protest for the practical utilities of human nature and life, against the mechanical, ceremonial righteousness that exalts the means above the end, makes man the creature and slave of institutions, instead of their lord and master, and attempts to fortify divine precepts by human penalties. How noble, and yet how simple—simple as moral truth ever is—is that utterance of Christ's, "The Sabbath is made for man, not man for the Sabbath." This has been in the world these eighteen hundred years; but we are not come up with it yet. * * * The Gospel is a protest for spiritual equality and brotherhood, against the overbearing assumptions and tyrannous impertinences of a priestly aristocracy—a protest for individual judgment, against sacerdotal and ecclesiastical authority. It is a true non-conformist's Gospel. Ecclesiastics may talk ever so learnedly and plausibly about the incapacity of the unlettered multitude to judge for themselves of the high questions of religion—about the need of adhesion to a centre of spiritual unity, of docile submission to the authority of a regularly-constituted and legitimately-ordained clergy: they may even quote texts in support of their claims, which the unskilled in Hebrew and Greek cannot exactly explain. But the broad fact remains—stubbornly impervious to all the heaviest artillery of sacerdotal logic—that the Christian Gospel is (historically) rooted and grounded in antagonism to human authority; that on the "authority" principle it never could have got standing-room in the world; that all the authorities which men then reverenced—the authority of the Jewish priesthood, the authority of the heathen priesthood, the authority of the civil magistrate, the authority of the philosophers and *literati*—were confederated to crush it. Non-conformity, dissent, free inquiry, individual conviction, mental independence, are forever consecrated by the religion of the New Testament, as the breath of its own life, the conditions of its own existence on the earth. The Book is a direct transfer of human allegiance in things spiritual, from the civil and ecclesiastical powers to the judgment and conscience of the individual. With the New Testament in his hands, and a high, honest purpose in his heart, no man need ever be afraid of "heretic," "schismatic," "sedition-monger," "babbler," "blasphemer," "pestilent fellow," and other such missiles of the vocabulary of insolence dressed in authority. The Gospel itself was once a heresy,† a schism, a sedition, and a blasphemy, and would have been crushed in the cradle, if authority and hard words were arguments. The Christian religion is thus the "highest fact" in the philosophy of that highest of human rights—"Liberty of Prophesying."

The Gospel is "the root of all democracy." Not that it specifically inculcates the overthrow of oligarchical and despotic Governments, and the establishment of republics in their room; but it announces principles, it breathes a spirit, the universal prevalence of which would at once make oligarchy and despotism moral impossibilities. By its doctrine of human equality and brotherhood it ignores all social distinctions, except the immutable natural distinctions between wisdom and folly, righteousness and iniquity. It denounces all mammon-worship, and title-worship. Its social spirit is that of a republican simplicity, equality, and self-respect. It recognizes no aristocracy but that of personal goodness, tested by social usefulness: "He that is greatest among you, let him be your servant." It is a very levelling Gospel. Its early triumphs consisted, as the apostle eloquently boasts, in the foolish, and weak, and base things of the world confounding the wise, and mighty, and honored. The history of Christianity is that of a revolution which began with what cabinet-ministers and bishops call "the dregs of the people," and mounted upward and upward till it scaled and captured the throne of the Cæsars. The raising of valleys, and laying low of hills, was the burden of the prophetic announcement of the Gospel's approach; and the "glory to God in the highest," which angels announced as its final aim, can only be realized when "peace on earth and good-will among men" shall be established universally on the basis of political justice.

The politics of the New Testament are in direct antagonism to the old heathen politics. These sacrificed the individual to the State; treated the State as everything, and the individual (except in his relations to the State) as nothing. In Christianity, the individual is everything; the State—otherwise than as an aggregate of individuals—nothing. National wealth, power, greatness, glory, manufacturing interest, commercial interest, agricultural interest, colonial and shipping interest, splendor and dignity of the crown, glorious constitution, and the like,—all these are nothing, in the politics of Christianity, except as representative of, or conducive to, the physical and moral well-being of individual men, women, and children: all are worse than nothing, if the happiness and virtue of individuals are to be sacrificed to their support. Not as a mere "member of society," not as a mere fractional part of a vast and multitudinous whole called "community," does Christianity take notice of the individual, but as an immortal child of God, having his own life to live, his own character to form, his own individuality to develop, his own soul to save. How deep this doctrine goes! It is the most revolutionary thing we have. It implies the radical falsity and wickedness of all social arrangements which demand the sacrifice of individual intellect, morality, and spiritual health, to the abstraction called society. Under the Christian charter of human rights and code of human duties, man—every man—has a destiny of his own to work out, a nature of his own to develop, up to its highest possibility of health and strength; and whatever obstructs him in this, Christianity implicitly condemns. "Let my people go, saith the Lord, that they may serve ME,"—is the plea of the Hebrew liberator for the emancipation of his race; and never were the rights of man advocated on a broader ground. The words are Jewish, but the spirit is Christian. Political enfranchisement, as the condition preliminary of a true and entire service to God; civil rights, as needful to intellectual and moral health; social justice, as the atmosphere in which the virtues and charities best grow,—there is a principle here wide enough to cover the whole field of political reform. The aim of Christianity is the perfecting of the individual in whatsoever things are true, honest, just, virtuous, and lovely; and whatever, in social custom or legislative enactment, hinders the accomplishment of this aim, is unchristian and anti-christian.

Here is the condemnation of Slavery: and of some other things beside. The question, "Can a dependent elector be, in mental honesty and self-respect, a perfect Christian man?" contains the core of the ballot controversy. The question, "Can a soldier, whose trade is homicide by word of command, whose profession is the abnegation of moral responsibility for the most responsible act a human creature can commit, be a living example of the Christian virtues of benevolence and justice?" settles the anti-christianity of standing armies. The question, "Can a grossly ignorant man be, at all points, a thorough Christian man?" is a short argument for universal education. And the question, "Can a man, woman, or child, that is over-worked, underfed, ill-housed, and ill-clad, enjoy intellectual and moral health, realize the spiritual development contemplated by the Christian Gospel?" brings religion into the whole of our social economies. The right of the individual to the means of spiritual life and growth, to leisure, rest, recreation, physical and domestic comfort, as the conditions of his soul's health, is questioned only because some other and nearer questions stand, for the present, between us and that; and because there would be no Christianity in legislating to make bad worse. But there the question is, waiting for us, to be settled when those other things shall have been put out of the way. That is not a Christian state of society, which for some millions of the people, renders the culture of the home virtues and affections, little better than a physical impossibility. The taint of anti-christianity is on all social arrangements that hinder or abridge the spiritual growth of human beings.

(Remainder next week.)

* James ch. v. † Acts xxiv. 44.

From the Aristidean.

WHOM SHALL WE HANG.

In the Moyamensing prison at Philadelphia, there lies a poor mulatto boy, under sentence of death.—The time of execution has been fixed once before, but a respite was granted at the earnest solicitation of the spiritual advisers of the condemned. And what was the plea urged? Simply this: He was not fit to die. Time was required for preparation, space to bring forth works meet for repentance, and so the Executive of the State was called upon to lengthen the term of probation. As soon as he is converted, he will be hung. As soon as that gloomy cell witnesses a Pentecostal outpouring of the Holy Ghost, the subject of the spiritual birth will be solemnly choked to death! A strange procedure, surely! One or two thoughts will arise unbidden on contemplating it, which it may be well to ponder on, for a moment.

William Wilberforce has said that "he who shortens a human life puts in jeopardy a human soul."—This is true, or else the prevalent theology is false. At all events the great body of our people believe it to be true. What follows, then? Either that the man is hung unconverted, and so goes to endless perdition, or there must be time allowed for conversion. The latter would appear, from the case just cited, to be the established policy. Now what are the evidences of hopeful conversion? The most experienced spiritual guager will admit that it is difficult to ascertain with accuracy the precise amount of grace in any given individual, and consequently to affirm that his salvation is assured. Are we to wait until all doubts are dissipated? Then it is in the power of the capitally convicted to abolish the death punishment altogether, by withholding the evidences of conversion until they choose to die. We say to every condemned murderer—live as long as you can resist the influence of religion, half a century if you can, but the moment you become the subject of divine grace, we will hang you up by the neck? This does look to me like holding out a premium for resistance to religious appliances; like offering a great reward for quenching the spirit. If there is any ability in the culprit to link together his ideas in constructive order, he will at once conclude that if his life depends upon the clergyman finishing his work to the general satisfaction, he will try who can hold out the longest.

But some one will answer we would only allow a reasonable time. If a man is contumacious and obstinate, we will hang him whether prepared or not. Then it is not the establishment of a principle that is aimed at, but only the grant of a little more time in this particular case. Then we will still hang the unconverted? What is the inference? The soul turns with shuddering horror from the contemplation of the alleged consequences. The man must die, because his clergyman pronounces him unconvertible in a "reasonable time." If unconverted, his doom is eternal woe. Is it so? Then let me have a word with you, my respected clerical friend. You tell us, from your pulpit, that God calls the sinner, if at all, in his own good time. You cannot say at what period of his life that may occur, for it may be at the last moment of his natural term of existence. But you would shorten that term. You would hang a man at thirty who would otherwise have lived out his destined three-score and ten. How do you know what good gift of the Spirit may be in store for him in that long time? How do you know that you have not prevented the spirit of Grace and sent to the regions of the damned a lost soul, who, but for you, would have been a justified spirit at the right hand of the Majesty on high?

But suppose the allotted time is employed to advantage, what then? The sinner repents and believes, and so is pardoned and justified. Ah, indeed! he is brought under the influence of the spirit of Truth; is justified and sanctified; made a new man in Christ Jesus; regenerated, purified, made holy, and called to be a child of God, and joint heir with Christ. Indeed! And pray are the regenerate so plenty, worthy gentlemen, that we need not care for them? We are told that they are the salt of the earth, which, without them, would lose its savor, and can the earth afford to hang them up by the neck, like mangy dogs! The great charge against the mystical Babylon is, that there is found on her skirts the blood of Saints; and would you have that stain on yours? It would seem so! Here is a man who, according to your authority, has been renewed by Divine Grace; made a dwelling of God, and a temple of the Holy Ghost; and yet you would cut him off without compunction. "Henceforth," says Paul, "let no man trouble, for I have in my body the marks of the Lord Jesus." You, however, would slay and strangle his chosen ones, and destroy the temple of the Spirit in the very hour of its erection. I see no escape from this dilemma. Either the man is not converted, or you cut off from the earth an estimable blessing, which it should cherish as its hope and glory.

JOHN QUINCY ADAMS ON CAPITAL PUNISHMENT.

The following letter was written by Hon. JOHN QUINCY ADAMS to a Committee of the Pennsylvania Society for the Abolition of Capital Punishment:

BOSTON, November 7th, 1845.

Fellow-Citizens:—I regret my inability from the state of my health, to attend the general meeting of the friends of the Abolition of Capital Punishment, to be held in your city on the 11th instant, to which I am invited by your Circular of the 28th ultimo.

Gladly would I co-operate with any society whose object should be to promote the abolition of every form by which the life of man can be voluntarily taken by his fellow-creature man. If there be any case which, in the intercourse of human society, can possibly justify this act, it is sanctioned by the community for the punishment of enormous crimes.

In the progress of the human race towards that improved condition of their existence to which our religion teaches us that they are destined, the total abolition of all violent extinction of the life of man by the will and act of his brother, is among the blessed promises of Futurity. War, Slavery, Murder, and Homicide, in any form, are evils, I fondly hope, to disappear hereafter from the annals of the human race upon earth. Every step in this progress that can be made during the remnant of my own life, will be hailed by me with inexpressible delight; and although the revocation of that sentence of the Almighty, that "whoso sheddeth man's blood, by man shall his own blood be shed," would in my prayers to Heaven, be the last accomplishment of the perfectibility of man upon earth, I would gladly contribute to it, even in advance of some other forms of homicide more odious in themselves, but perhaps more deeply rooted in the infirmities of man's nature. I do, therefore, heartily wish and pray for the success of your efforts to promote the abolition of Capital Punishment, and if you can shape the laws of the land to a disclaimer of the right of Government itself to take from any human being the life granted him by his Creator, I would welcome it as the harbinger of a brighter day, when no individual of the race of man shall ever lose his life by the act of another. I am, very respectfully, gentlemen, your friend and fellow-citizen,

JOHN QUINCY ADAMS.

From the Philadelphia Gazette.

DEATH WARRANT OF JESUS CHRIST.

Of the many interesting relics and fragments of antiquity which have been brought to light by the persevering researches of modern philosophy, none could have more interest to the philanthropist and the believer, than the one which we copy below. "Chance," says the *Courrier des Etats Unis*, "has just put into our hands the most imposing and interesting judicial document to all Christians, that ever has been recorded in human annals; that is the identical Death Warrant of our Lord JESUS CHRIST. The document was faithfully transcribed by the editor, and is *in hæc verba:*

Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

In the year seventeen of the emperor Tiberius Cæsar, and the 25th day of March, the city of the holy Jerusalem, Anna and Caiaphis being priests, sacrificators of the people of God, Pontius Pilate, Governor of Lower Galilee, sitting on the presidential chair of the Prætory, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying—

1. Jesus is a seducer.
2. He is seditious.
3. He is an enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the temple, followed by a multitude bearing palm branches in their hands.

Order the first centurion, Quillus Cornelius, to lead him to the place of execution

Forbid any person whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus are, viz:—1. Daniel Robani, a Pharisee; 2. Joannus Rorobable; 3. Raphdel Robani; 4. Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Struenus.

The above sentence is engraved on a copper-plate; on one side are written these words:—"A similar plate is sent to each tribe." It was found in an antique vase of white marble, while excavating in the ancient city of Aquilla, in the kingdom of Naples, in the year 1820, and was discovered by the Commissioners of arts attached to the French armies. At the expedition of Naples, it was found enclosed in a box of ebony, in the sacristy of The Chartrem. The vase in the chapel of Caserta. The French translation was made by the members of the Commissaries of Arts. The original is in the Hebrew language. The Chartrem requested earnestly that the plate should not be taken away from them. The request was granted, as a reward for the sacrifice they had made for the army. M. Denon, one of the savans, caused a plate to be made of the same model, on which he had engraved the above sentence. At the sale of his collection of antiquities, &c. it was bought by Lord Howard for 2,890 francs. Its intrinsic value and interest are much greater. A few years ago there was found at Catskill, in New-York, a "shekel of Israel," of the time of our Saviour. On one side was the representation of a palm-leaf, on the other, a picture of the temple, with the words underneath, "Holy Jerusalem," in the Hebrew tongue. Relics like these, properly authenticated, have about them an inexpressible sacredness and moment. They seem to blend two worlds, and to carry human curiosity from the finite to the infinite.

Translated from the National Zeitung, for the Union.

THE TYPE-COMPOSING MACHINE.

VIENNA, Oct. 23, 1845.

The article in your paper of the 29th of last month, on the invention of a type-composing machine, by Tschulik, has created an agreeable surprise, especially in Bohemia, the country of the inventor.—Those who have been too precipitately inclined to consider this invention as among the transient humbugs of the day, will not a little be taken aback by the information that already a call, on advantageous terms, has been extended to the inventor by one of the most celebrated printing establishments in the north of Germany, (F. A. Brockhaus, at Leipsic,) and that even still more flattering advances have been made to him. As to the supplementary apparatus for distributing and assorting letters, the construction of which is just now engaging the attention of Mr. Tschulik, and already so far advanced as to render complete success certain, at present only the following meagre idea can be communicated, viz: that the distribution and replacing of the letters is also effected by means of keys, at the same time that a vehicle on rails is moving forward and backward over the form, the matter of which is to be distributed and replaced. A mechanician at Presburg, by the name of Peter Von Klingel, had, in 1837, constructed a distributing and assorting apparatus, and after having accomplished this, taken to the constructing of a type-composing machine, for which he, in 1844, received a bounty of 6,400 florins currency from the Emperor of Austria, whilst, at the same time, a joint-stock company had been formed for the prosecution of the same object. Of both of these machines nothing has been heard since.

Mr. Tschulik, reversing the order of proceeding, did not undertake the contrivance of a distributing and filling machine before he had done with that of a type-composing one; and has, we repeat, succeeded most triumphantly. Most ingenious and to the purpose is, as we have been informed, the principle invented by the superintendent of the Imperial and State printing establishment at Vienna, on which a distributing and assorting apparatus, based on cylindrical motion, is to be constructed, and which apparatus can be attached immediately behind and over Mr. Tschulik's composing machine, so as to perform, during the day, its two-fold operation simultaneously with the former, and by means of the same steam power. On the other hand, when the composing machine is at rest, as at night, the apparatus could be wound up like clock-work; when, left to itself alone, and without any aid whatever from human hand, it would work on throughout the night, until the whole matter—such as, for instance, that of a mammoth sheet like the London Times—had been taken up and distributed. [Augsburg paper.

For the National Anti-Slavery Standard.

EPITOME OF WAR.

A fair exhibition of war in its origin, its progress and actual results, would be a startling condemnation of the whole custom as a piece of suicidal folly and madness. The Ettrick Shepherd, in his Lay Sermons, tells the following story quite to the point:

"The history of every war is very like a scene I once saw in Nithsdale. (Scotland.) Two boys from different schools met one fine day upon the ice.—They eyed each other awhile in silence, with rather jealous and indignant looks, and with defiance on each brow.

"'What are ye glowrin' at, Billy?'

"'What's that to you, Donald? I'll look whar I've a mind, an' hinder me if ye daur.'

"To this a hearty blow was the return; and then began such a battle! It being Saturday, all the boys of both schools were on the ice, and the fight instantly became general. At first they fought at a distance, with missile weapons, such as stones and snow-balls; but at length, coming hand to hand, they coped in a rage, and many bloody raps were liberally given and received.

"I went up to try if I could pacify them; for by this time a number of little girls had joined the affray, and I was afraid they would be killed. So, addressing one party, I asked, 'What are you fighting those boys for? What have they done to you?'

"'O, naething at a', maun; we just want to gie them a gude thrashin'—that's a'.'

"My remonstrance was vain; at it they went afresh; and after fighting till they were quite exhausted, one of the principal heroes stepped forth between the combatants, himself covered with blood, and his clothes all torn to tatters, and addressed the opposing party thus:—'Weel, I'll tell you what we'll do wi' ye—*if ye'll let us alane, we'll let you alane.*' There was no more of it; the war was at an end, and the boys scampered away to their play.

"That scene was a lesson of wisdom to me. I thought at the time and have often thought since, that this trivial affray was the best epitome of war in general, that I had ever seen. Kings and ministers of state are just a set of grown-up children, exactly like the children I speak of, with only this material difference, that instead of fighting out for themselves the needless quarrels they have raised, they sit in safety and look on, hound out their innocent but servile subjects to battle, and then, after an immense waste of blood and treasure, are glad to make the boys' condition—'*if ye'll let us alane, we'll let you alane.*'"

Here is the upshot of nearly every war, the *status quo ante bellum.*

Deferred Items.

Disastrous Conflagration.—The city of Columbus, (Ga.) was visited by a destructive fire on the 21st ultimo, which broke out at midnight, and before morning had laid nearly an entire square in ruins. It is supposed that the loss, in buildings alone, will amount to nearly $150,000.

A Hint to Sausage-Eaters.—The police of Brussels, says the *Brussels Gazette*, last week made a seizure, at the shop of a charcutier, of seventy kilogrammes of horse-flesh, in a state of putrefaction, which had been prepared for making Bologna sausages.—*Limerick Reporter.*

Accident at Fresh Pond.—As a number of persons were skating on Fresh Pond, on Saturday afternoon last, a young colored boy ventured too far on the thin ice, and broke through. An attempt was made to save him by James Russell Lowell, the distinguished poet, and another gentleman of Cambridge; they however broke through the ice also, and were with some difficulty rescued, not without being exposed to considerable danger. The boy was also extricated, in a state of great exhaustion.—*Boston Bee.*

Ourselves.—The Richmond (Va.) Times, of last week, says:

"CASSIUS M. CLAY, it is said, is going to Cuba for his health."

A slight mistake! We breathe a healthful air in old Kentucky, and, thank Heaven, no despotism can rob us of that while we live. We are, too, in good bodily condition, and prefer the bracing breeze of the North, rough though it be in its wintry salutations, to the balmier atmosphere of the South.—*True American.*

A Contrast.—The Express says:—A merchant of Pine street, 35 years of age, took out a policy on his life for $5,000, with "The Mutual Benefit Life Insurance Company," on the 26th day of September last. On the 9th of December, he was attacked with remittent fever, and died. By this insurance the wife and children of the party insured, are placed in comfortable circumstances, who otherwise would have been left destitute.

A painful contrast to this is presented by the Worcester Spy. A short time since, a person in that town, in good health, proposed getting his life insured at $2,000, for the benefit of his wife. But she objected, as she thought they might make a better use of the money, and the insurance was not effected. In about two weeks afterwards he died. If the insurance had been obtained, it would have cost but about $27, and his widow would now be entitled to the $2,000.

The Pittsburgh Calamity.—The Mayor and President of Council of Pittsburgh, have published a Report in the papers of that city, in which they return thanks, in behalf of their fellow-citizens, for the munificent donations which have reached them from various quarters for the use of the sufferers by that dreadful conflagration which, only a few months ago, laid so large a portion of that city in ashes. They refer, especially, to "the Legislature of Pennsylvania; to the several cities, counties, and towns throughout the Union; to the benevolent strangers beyond the Atlantic; and the officers and crew of the United States ship *Constitution.*"

Removal of the Sacs and Foxes.—The *Lexington* (Mo.) *Advertiser*, of the 24th ult. says:—"To-day, 473 Indians, belonging to the above tribes, passed through this city, on their way to the new home which has been selected for them west of this State. Five Chiefs are in the company; two sons of Black-hawk; Long-horn, (head-chief,) Black-neck, (chief,) and Downey, (a chief.)

"*We have two claims to Oregon,*" says the Ohio Statesman, "*which will overrule all others.* The first is, *we want it;* the second, WE WILL HAVE IT!" Did the robber ever set up a different plea? Was ever pirate without this argument? Make this a motive for action—set this down as a justifiable plea, in individuals or nations, and the sacredness of home—God's altars—our wives and our daughters—our property—would be profaned and plundered! Can it be that any man is so besotted by party as to utter, or any party so brutalized by excess as to defend, a sentiment like this—a sentiment which would send Christianity into the grave, and revolt the untamed savages of the forests of Oregon?—*Cincinnati Gazette.*

Marriage Notice Extraordinary.—The following most extraordinary marriage notice we copy from the Baltimore "Covenant," an organ of the Odd Fellows. Taliaferro P. Shaffner must be a tremendous man to maintain his perpendicularity under such a superincumbent mass of official dignities:

MARRIED—In Worcester, Massachusetts, on Thursday, October 6th, TAL. P. SHAFFNER, Esq. Attorney and Counsellor at Law, of Louisville, Ky. Past Grand H. Priest and Grand Patriarch of that State, a Grand Representative to the Grand Lodge of the United States from the Grand Encampment of Kentucky, Junior Editor of the "Covenant," of Baltimore, Ex-Editor of the "Free Mason," of Louisville, Corresponding and Recording Secretary and Librarian of the Kentucky Historical Society, Recording Secretary of the Board of Missions of the Methodist Episcopal Church, South, Captain of the 1st Company, 132d Regiment, 29th Brigade of Kentucky Militia, &c. to Miss NANCY R. PRATT, of the former place.

Papers throughout the Union, including Texas, Oregon, and California, please copy.

A Palpable Hit.—The London correspondent of the Boston Atlas says:

Pennsylvania still continues to have some hard hits from the Anti-Repudiators. I was at the Lyceum the other night, when "Our New Governess" was performed. In the course of the piece, three or four school girls are examined in geography, and the following question, among others, is put:

"What is the capital of Pennsylvania?"
To which the scholar replies:
"Pennsylvania has *no capital*, Ma'am!"
Of course a general roar follows.
The same author says of Dickens:
I went, a Sunday or two since, to an Unitarian chapel in Little Portland street; and who should I see there but Boz! It seems that Dickens regularly attends there with his family. Last Friday, I again saw him, driving a very dashing turn-out down Regent-street. He lives in fine style, and his friends are anxious respecting him. When he went to Italy, he took his cook with him, and his own travelling carriage and suite. People stared. Some of his friends laughed; and, said a good many, "I hope he may not bring his noble to nine-pence."

Two Persons Burned to Death.—The Washington correspondent of the Baltimore Sun, says, in a letter dated December 14:

A letter received here this morning, brings the heart-rending intelligence that Mrs. Kyle, and Alexander Kyle, Jr. the mother and brother of Mrs. Amos Kendall, were burned alive on the 28th ultimo. Early in April, 1841, the venerable couple, attended by their son, nephew, and one or two others, left this city to establish themselves in the far West; and the high regard in which they were held by citizens of all classes, was fully attested by the host of friends who visited them on the evening previous to their departure. They located themselves in Clark county, Missouri, about ten miles from Monticello.

About noon on the day of the calamity, a fire broke out in the prairie, which soon threatened to destroy all their grain. Mrs. Kyle, Mr. Kyle, her son, and a young man in their employ, hastened out to endeavor to save it. The fire gained on them so rapidly that the young man proposed to retreat, but Mrs. K. thought that, with a little more perseverance, some of the stacks could be preserved. The young man made his way out—ran a short distance, and then looked back, when all he could discover was a volume of black smoke proceeding from the spot where he left them. He hastened back, where he found Mrs. Kyle entirely consumed, except a portion of her body, with some fragments of her clothing still attached thereto. A few feet from her, lay her son with all his clothes burned off—his body a perfect crisp.

KENNETT SQUARE ACADEMY.

The location of this Institution, so generally known for the intelligence, enterprise, and high moral character of its population—is unsurpassed for beauty of situation, and healthiness of climate.

The course of instruction includes English Grammar, Geography, (of the Earth and Heavens, with the use of Globes,) plain and ornamental Penmanship, Pen Drawing, &c. Elocution (upon the system of Dr. Comstock,) Natural Philosophy, Chemistry, History, Rhetoric, &c. &c., Arithmetic, Algebra, Geometry, Plane and Spherical Trigonometry, Conic Sections, Mensuration, Surveying, Analytical Geometry, Differential Calculus, and Astronomy—together with the Greek, Latin, and French languages, &c.

Regular Lectures will be delivered, and examinations had during each session, at the close of which there will be a public exhibition.

TERMS—$50,00 per session, of 5 months—*and no extra charges.*

The winter session will commence on the third day of the 11th month, (Nov.) next. For references and other particulars, address the subscribers, Kennett Square, Chester County, Pa.

JONATHAN LAMBORN,
LEWIS LAMBORN.

Kennett Square, Oct. 9, 1845.—3m.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of 15 or 20 boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association. The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*

BROUGHTON MEADOWS,
Northampton, April 14, 1844.

FREE CALICOES

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortmen of other free dry goods, at reduced prices, wholesale and retail. CHARLES WISE,

Northwest corner Arch and Fifth streets.

Philadelphia, 8th, mo. 17th 1843. tf.

PHILADELPHIA ANTI-SLAVERY OFFICE.

No. 31, North Fifth street.

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New-York; i. e. $2,00 a year if paid in advance; $2,50 if not paid within six month $10,00, in advance, will pay for six copies for one year, sent to one address; and $30,00 will pay for twenty copies.

A full assortment of anti-slavery publications is kept constantly on hand. Also, a handsome variety of miscellaneous books, and useful and fancy stationery.